

An Elementary Pāli Course Lesson I

Exercise 1-A: Translate into English.

1. Buddha vadati.

Buddha / speaks

The Buddha speaks.

2. Dhammo rakkhati.

Law / protects

The Law protects.

Alt: The Truth protects.

3. Sā dhovati.

she / washes

She washes.

4. Yācako dhāvati.

beggar / runs

The beggar runs.

5. Sūdā pacanti.

cooks / cook

The cooks cook.

6. Janakā vadanti.

fathers / speak

The fathers speak.

7. Te vandanti.

they / salute

They salute.

8. Narā rakkhanti.

men / protect

The men protect.

9. Puttā dhāvanti.

sons / run

The sons run.

10. Dārako vandati.

child / salutes

The child salutes.

11. Buddho dhammaṃ rakkhati.

Buddha / doctrine / protects

The Buddha protects the doctrine.

12. Dārakā Buddhāṃ vandanti.
children / Buddha / honour
The children honour the Buddha.

13. Sūdo ghaṭṭe dhovati.
cook / pots / washes
The cook washes the pots.

14. Narā gāmaṃ rakkhanti.
men / village / protect
The men protect the village.

15. Sā odanaṃ pacati.
she / rice / cooks
She cooks rice.

16. Buddhā dhammaṃ vadanti.
Buddhas / doctrine / declare
Buddhas declare the doctrine.

17. Puttā janake vandanti.
sons / fathers / salute
The sons salute (their) fathers.

18. Yācakā ghaṭṭe dhovanti.
beggars / pots / wash
The beggars wash the pots.

19. Te gāme rakkhanti.
they / villages / protect
They protect the villages.

20. Janako Buddhāṃ vandati.
father / Buddha / salutes
The father salutes the Buddha.

Exercise 1-B: Translate into Pāḷi.

1. He protects.

so / rakkhati

So rakkhati.

2. The man salutes.

naro / vandati

Naro vandati.

3. The child is washing.

dārako / dhovati

Dārako dhovati.

4. The son speaks.

putto / vadati

Putto vadati.

5. The beggar is cooking.

yācako / pacati

Yācako pacati.

6. They are running.

te / dhāvanti

Te dhāvanti.

7. The children are speaking.

dārakā / vadanti

Dārakā vadanti.

8. The fathers are protecting.

janakā / rakkhanti

Janakā rakkhanti.

9. The sons are saluting.

puttā / vandanti

Puttā vandanti.

10. The cooks are washing.

sūdā / dhovanti

Sūdā dhovanti.

11. The men are saluting the Buddha.

narā / vandanti / Buddhā

Narā Buddhā vandanti.

12. Fathers protect men.
janakā / rakkhanti / nare
Janakā nare rakkhanti.

13. The cook is washing rice.
sūdo / dhovati / odanaṃ
Sūdo odanaṃ dhovati.

14. The truth protects men.
dhammo / rakkhati / nare
Dhammo nare rakkhati.

15. She is saluting the father.
sā / vandati / janakaṃ
Sā janakaṃ vandati.

16. The Enlightened One is declaring the Doctrine.
Buddho / vadati / Dhammaṃ
Buddho Dhammaṃ vadati.

17. The boys are washing the pots.
puttā / dhovanti / ghaṭe
Puttā ghaṭe dhovanti.

18. The men are protecting the villages.
narā / rakkhanti / gāme
Narā gāme rakkhanti.

19. The beggars are cooking rice.
yācakā / pacanti / odanaṃ
Yācakā odanaṃ pacanti.

20. The cook is washing the pot.
sūdo / dhovati / ghaṭaṃ
Sūdo ghaṭaṃ dhovati.

An Elementary Pāli Course Lesson II

Exercise 2-A: Translate into English.

1. Tvaṃ rathena gacchasi.
you / by cart / go
You go by the cart.
2. Tvaṃ ādarena Dhammaṃ desesi.
you / with affection / Dhamma / preach
You preach the Dhamma with affection.
3. Tvaṃ gilānassa osadhaṃ desi.
you / to sick person / medicine / give
You give the medicine to the sick person.
4. Tvaṃ daṇḍena sunakhaṃ paharasi.
you / with stick / dog / strike
You strike the dog with a stick.
5. Tvaṃ vejjānaṃ rathe pesesi.
you / to doctors / chariots / send
You send the chariots to the doctors.
6. Tumhe ādarena gilānānaṃ āhāraṃ detha.
you / with care / to the sick / food / give
You give food to the sick with care.
7. Tumhe dāsehi gāmaṃ* gacchatha.
you / with servants / [to] village / go
You go to the village with the servants.
8. Tumhe samanānaṃ dhammaṃ desetha.
you / to ascetics / doctrine / preach
You preach the doctrine to the ascetics.
9. Tumhe hatthehi osadhiṃ labhatha.
you / with hands / medicine / receive
You receive the medicine with (your) hands.
10. Tumhe sunakhassa āhāraṃ haratha.
you / to dog / food / carry
You carry the food to the dog.
11. Dārakā sunakhehi gāmaṃ gacchanti.
children / with dogs / [to] village / go
The children go to the village with the dogs.

12. Sūdā hatthehi ghaṭe dhovanti.
cooks / with hands / pots / wash
The cooks wash the pots with (their) hands.

13. Tumhe gilāne vejjassa pesetha.
you / sick people / to doctor / send
You send the sick people to the doctor.

14. Dāso janakassa āhāraṃ āharati.
servant / to father / food / brings
The servant brings food to the father.

15. Samaṇā ādarena dhammaṃ desenti.
ascetics / with affection / doctrine / preach
The ascetics preach the doctrine with affection.

16. Tumhe daṇḍehi sunakhe paharatha.
you / with sticks / dogs / hit
You hit the dogs with sticks.

17. Vejjo rathena gāmaṃ āgacchati.
doctor / by chariot / [to] village / comes
The doctor comes to the village by the chariot.

18. Dārakā ādarena yācakānaṃ āhāraṃ denti.
children / with care / to beggars / food / give
The children give food to the beggars with care.

19. Tvaṃ samaṇehi Buddhamaṃ vandasi.
you / with ascetics / Buddha / salute
You salute the Buddha with the ascetics.

20. Tumhe hatthehi osadhaṃ nīharatha.
you / with hands / medicine / remove
You remove the medicine with (your) hands.

* Verbs implying motion take the Accusative.

Exercise 2-B: Translate into Pāli.

1. You are coming with the dog.
tvam / āgacchasi / sunakhena
Tvam sunakhena āgacchasi.
2. You are giving medicine to the ascetic.
tvam / desi / osadham / samaṇassa
Tvam samaṇassa osadham desi.
3. You are sending a chariot to the sick person.
tvam / pesesi / ratham / gilānassa
Tvam gilānassa ratham pesesi.
4. You are striking the dogs with sticks.
tvam / paharasi / sunakhe / daṇḍehi
Tvam daṇḍehi sunakhe paharasi.
5. You are preaching the Doctrine to the ascetics.
tvam / desesi / Dhammam / samaṇānaṃ
Tvam samaṇānaṃ Dhammam desesi.
6. You give food to the servants with care.
tvam / desi / āhāraṃ / dāsānaṃ / ādarena
Tvam ādarena dāsānaṃ āhāraṃ desi.
7. You are going to the village with the ascetics.
tvam / gacchasi / gāmaṃ / samaṇehi
Tvam samaṇehi gāmaṃ gacchasi.
8. You are bringing a chariot for the doctor.
tvam / āharasi / ratham / vejjassa
Tvam ratham vejjassa āharasi.
Alt: Tvam ratham vejjāya āharasi.
9. The sick are going with the servants.
gilānā / gacchanti / dāsehi
Gilānā dāsehi gacchanti.
10. The dogs are running with the children.
sunakhā / dhāvanti / dārakehi
Sunakhā dārakehi dhāvanti.
11. The Enlightened One is preaching the Doctrine to the sick.
Buddho / deseti / Dhammam / gilānānaṃ
Buddho Dhammam gilānānaṃ deseti.

12. The servants are giving food to the beggars.

dāsā / denti / āhāraṃ / yācakānaṃ

Dāsā āhāraṃ yācakānaṃ denti.

13. The father is going with the children to the village.

janako / gacchati / dārahehi / gāmaṃ

Janako dārahehi gāmaṃ gacchati.

14. You are going in a chariot with the servants.

tumhe / gacchatha / rathena / dāsehi

Tumhe dāsehi rathena gacchatha.

15. You are carrying medicine for the father.

tumhe / haratha / osadhaṃ / janakassa

Tumhe osadhaṃ janakassa haratha.

16. You get medicine through* the doctor.

tumhe / labhatha / osadhaṃ / vejjena

Tumhe vejjena osadhaṃ labhatha.

* Use the instrumental case.

An Elementary Pāli Course Lesson III

Exercise 3-A: Translate into English.

1. Ahaṃ ācariyaṃ dhammaṃ suṇāmi.
I / from teacher / doctrine / hear
I hear the doctrine from the teacher.
2. Ahaṃ mātulasā paṇṇākāraṃ gaṇhāmi.
I / from uncle / gift / receive
I receive the gift from the uncle.
3. Ahaṃ assaṃ patāmi.
I / from horse / fall
I fall from the horse.
4. Ahaṃ mātulassa ārāmaṃ nikkhamāmi.
I / uncle's / from garden / leave
I leave the uncle's garden.
5. Ahaṃ āpaṇāsaṃ ambe kiṇāmi.
I / from shop / mangoes / buy
I buy mangoes from the shop.
6. Mayaṃ pabbataṃ oruhāma.
we / from mountain / descend
We come down from the mountain.
7. Mayaṃ ācariyehi uggaṇhāma.
we / from teachers / learn
We learn from the teachers.
8. Mayaṃ ācariyassa ovādaṃ labhāma.
we / teacher's / advice / receive
We receive the teacher's advice.
9. Mayaṃ ācariyānaṃ putte saṅganhāma.
we / teachers' / sons / treat
We treat the teachers' sons (with kindness).
10. Mayaṃ assānaṃ āhāraṃ āpaṇehi kiṇāma.
we / for horses / food / from shops / buy
We buy food for the horses from the shops.
11. Sissā samaṇānaṃ ārāmehi nikkhamanti.
pupils / ascetics' / from temples / depart
The pupils depart from the ascetics' temples.

12. Ācariyo mātulassa assaṃ āruhati.

teacher / uncle's / horse / climbs

The teacher mounts the uncle's horse.

13. Mayaṃ rathehi gāmā gāmaṃ gacchāma.

we / by chariots / from village / [to] village / go

We go from village to village by chariots.

14. Tumhe ācariyehi paṇṇākāre gaṇhātha.

you / from teachers / gifts / receive

You receive the gifts from the teachers.

15. Narā sissānaṃ dāsānaṃ ambe vikkiṇanti.

men / to pupils / slaves' / mangoes / sell

The men sell the slaves' mangoes to the pupils.

16. Mayaṃ samaṇānaṃ ovādaṃ suṇāma.

we / ascetics' / advice / hear

We listen to the advice of the ascetics.

17. Rukkhā pabbatasmā patanti.

trees / from mountain / fall

The trees fall from the mountain.

18. Ahaṃ sunakhehi taḷākaṃ oruhāmi.

I / with dogs / [into] pool / descend

I descend into the pool with the dogs.

19. Mayaṃ ārāmaṣmā ārāmaṃ gacchāma.

we / from temple / [to] temple / go

We go from temple to temple.

20. Puttā ādarena janakānaṃ ovādaṃ gaṇhanti.

sons / with esteem / fathers' / advice / take

The sons take (their) fathers' advice with esteem.

Exercise 3-B: Translate into Pāli.

1. I receive a gift from the teacher.

ahaṃ / gaṇhāmi / paṇṇākāraṃ / ācariyaṃ

Ahaṃ ācariyaṃ paṇṇākāraṃ gaṇhāmi.

2. I depart from the shop.

ahaṃ / nikkhamāmi / āpaṇasmā

Ahaṃ āpaṇasmā nikkhamāmi.

3. I treat the uncle's teacher (with kindness).

ahaṃ / saṅgaṇhāmi / mātulassa / ācariyaṃ

Ahaṃ mātulassa ācariyaṃ saṅgaṇhāmi.

4. I take the advice of the teachers.

ahaṃ / gaṇhāmi / ovādaṃ / ācariyānaṃ

Ahaṃ ācariyānaṃ ovādaṃ gaṇhāmi.

5. I am descending from the mountain.

ahaṃ / oruhāmi / pabbatasmā

Ahaṃ pabbatasmā oruhāmi.

6. We buy mangoes from the markets.

mayam / kiṇāma / ambe / āpaṇehi

Mayam āpaṇehi ambe kiṇāma.

7. We hear the doctrine of the Buddha from the teacher.

mayam / suṇāma / dhammaṃ / Buddhassa / ācariyaṃ

Mayam Buddhassa dhammaṃ ācariyaṃ suṇāma.

8. We are coming out of the pond.

mayam / āruhāma / taḷākaṃ

Mayam taḷākaṃ āruhāma.

9. We are mounting the uncle's horse.

mayam / āruhāma / mātulassa / assaṃ

Mayam mātulassa assaṃ āruhāma.

10. We fall from the mountain.

mayam / patāma / pabbatasmā

Mayam pabbatasmā patāma.

11. We treat the father's pupil with affection.

mayam / saṅgaṇhāma / janakassa / sissaṃ / ādarena

Mayam ādarena janakassa sissaṃ saṅgaṇhāma.

12. Pupils get gifts from the teachers.
sissā / gaṇhanti / paṇṇākāre / ācariyehi
Sissā ācariyehi paṇṇākāre gaṇhanti.

13. You are selling a horse to the father's physician.
tvam / vikkiṇasi / assaṃ / janakassa / vejjassa
Tvam janakassa vejjassa assaṃ vikkiṇasi.

14. We go from mountain to mountain with the horses.
mayam / gacchāma / pabbatasmā / pabbataṃ / assehi
Mayam assehi pabbatasmā pabbataṃ gacchāma.

15. Teachers give advice to the fathers of the pupils.
ācariyā / denti / ovādaṃ / janakānaṃ / sissānaṃ
Ācariyā sissānaṃ janakānaṃ ovādaṃ denti.

16. We are learning from the ascetics.
mayam / uggaṇhāma / samaṇehi
Mayam samaṇehi uggaṇhāma.

An Elementary Pāli Course Lesson IV

Exercise 4-A: Translate into English.

1. Sakuṇā rukkhesu vasanti.

birds / on trees / dwell

The birds dwell on trees.

2. Kassako mañce supati.

farmer / on bed / sleeps

The farmer sleeps on the bed.

3. Mayaṃ magge na kīlāma.

we / on road / do not play

We do not play on the road.

4. Narā loke uppajjanti.

people / in world / are born

People are born in the world.

5. Maggika, kuhiṃ tvaṃ gacchasi?

traveller / where? / you / go

Traveller, where are you going?

6. Āma sadā te na uggaṇhanti.

yes / always / they / not / learn

Yes, they are not always learning.

7. Macchā taḷāke kīlanti.

fish / in pond / play

The fish (pl.) play in the pond.

8. Kuto tvaṃ āgacchasi? □ Janaka ahaṃ idāni ārāmaśmā āgacchāmi.

whence? / you / come / father / I / now / from temple / come

Whence come you? □ Father, I am coming from the temple now.

Where are you coming from? □ Father, I am coming from the temple now.

9. Kassakā sabbadā gāmesu na vasanti.

farmers / everyday / in villages / do not dwell

The farmers do not dwell in the villages everyday.

10. Kasmā tumhe mañcesu na supatha?

why / you / on beds / do not sleep

Why do you not sleep on the beds?

11. Mayaṃ samaṇehi saddhiṃ* ārāme vasāma.

we / with ascetics / in temple / dwell

We dwell in the temple with the ascetics.

12. Macchā taḷākesu ca samuddesu ca uppajjanti.
fish / in ponds and / in seas and / are born
The fish (pl.) are born in the ponds and seas.

13. Ahaṃ ākāse suriyaṃ passāmi, na ca candaṃ.
I / in sky / sun / see / but not / moon
I see the sun in the sky, but not the moon.

14. Ajja vāṇijo āpaṇe vasati.
today / merchant / in shop / dwells
Today the merchant dwells in the shop.

15. Kasmā tumhe dārahehi saddhiṃ magge kīḷatha?
why? / you / with children / on road / play
Why do you play on the road with the children?

16. Āma, idāni so* 'pi gacchati, aham** 'pi gacchāmi.
yes / now / he too / goes / I too / go
Yes, now he is going and I am going too.

17. Maggikā maggesu vicaranti.
travellers / on roads / wander
The travellers wander on the roads.

18. Kassakā, kadā tumhe puna idha āgacchatha?
farmers / when? / you / again / here / come
Farmers, when are you coming here again?

19. Ācariya, sabbadā mayaṃ Buddhaṃ vandāma.
teacher / everyday / we / Buddha / salute
Teacher, we salute the Buddha everyday.

20. Vāṇijā maggikehi saddhiṃ rathehi gāmesu vicaranti.
merchants / with travellers / by chariots / in villages / go about
The merchants, with the travellers, go about in the villages by chariots.

* The words 'saha' and 'saddhiṃ' are indeclinables. They are used only to express the meaning of accompaniment. One exception is when "talking" or "discussing" with a person, there is no need for 'saha' and 'saddhiṃ'. [See Warder's Lesson 8 for more details.]

** so + api = so'pi.

*** The vowel following a niggahita (ṃ) is often dropped, and the niggahita is changed into the nasal of the group consonant that immediately follows; e.g. ahaṃ + api = aham'pi.

Exercise 4-B: Translate into Pāḷi.

1. He is playing on the road.

so / kīḷati / magge

So magge kīḷati.

2. The farmers live in the villages.

kassakā / vasanti / gāmesu

Kassakā gāmesu vasanti.

3. I do not see birds in the sky.

ahaṃ / na passāmi / sakuṇe / ākāsamhi

Ahaṃ ākāsamhi sakuṇe na passāmi.

4. The Buddhas are not born in the world everyday.

Buddhā / na uppajjanti / lokasmiṃ / sabbadā

Buddhā sabbadā lokasmiṃ na uppajjanti.

5. Travellers, from where are you coming now?

maggikā / kuto? / tumhe / āgacchatha / idāni

Maggikā, tumhe kuto idāni āgacchatha?

6. We see fishes in the ponds.

mayam / passāma / macche / taḷākesu

Mayam taḷākesu macche passāma.

7. O farmers, when do you come here again?

kassakā / kadā? / tumhe / āgacchatha / idha / puna

Kassakā, kadā tumhe puna idha āgacchatha?

8. The travellers are wandering in the world.

maggikā / vicaranti / loke

Maggikā loke vicaranti.

9. We do not see the sun and the moon in the sky now.

mayam / na passāma / suriyam ca / candaṃ ca / ākāsamhi / idāni

Idāni mayam ākāsamhi suriyam ca candaṃ ca na passāma.

10. Why do not ascetics live always in the mountains?

kasmā? / samaṇā / vasanti / sadā / pabbatesu

Kasmā samaṇā sadā pabbatesu na vasanti?

11. Yes, father, we are not playing in the garden today.

āma / janaka / mayam / na kīḷanti / ārāme / ajja

Āma janaka, mayam ajja ārāme na kīḷāma.

12. Why do not the sick sleep on beds?

kasmā? / gilānā / na supanti / mañcesu

Kasmā gilānā mañcesu na supanti?

13. O merchants, where are you always wandering?

vāṇijā / kuhiṃ? / tumhe / sadā / vicaratha

Vāṇijā, kuhiṃ sadā tumhe vicaratha?

14. Children, you are always playing with the dogs in the tank.

dārakā / tumhe / sadā / kīlatha / sunakehi saddhiṃ / taḷāke

Dārakā, sadā tumhe sunakehi saddhiṃ taḷāke kīlatha.

15. Teachers and pupils are living in the monastery now.

ācariyā ca / sissā ca / vasanti / ārāme / idāni

Ācariyā ca sissā ca idāni ārāme vasanti.

16. Yes, they are also going.

āma / te / api / gacchanti

Āma, te'pi gacchanti.

An Elementary Pāli Course Lesson V

Exercise 5-A: Translate into English.

1. Sakuṇā phalāni khādanti.

birds / fruits / eat

The birds eat the fruits.

2. Mayaṃ piṭhesu nisīdāma, mañcesu supāma.

we / on chairs / sit / on beds / sleep

We sit on chairs (and) sleep on beds.

3. Narā āpan.ehi bhaṇḍāni kiṇanti.

men / from shops / goods / buy

The men buy goods from the shops.

4. Phalāni rukkehi patanti.

fruits / from trees / fall

Fruits fall from the trees.

5. Kassakā khettesu bījāni vapanti.

farmers / in fields / seeds / sow

The farmers sow seeds in the fields.

6. Sabbadā mayaṃ udakena pāde ca mukhañ* ca dhovāma.

everyday / we / with water / feet and / face and / wash

Everyday we wash (our) feet and face with water.

7. Sissā ācariyānaṃ lekhanāni likhanti.

pupils / to teachers / letters / write

The pupils write letters to (their) teachers.

8. Idāni ahaṃ mittehi saddhiṃ ghare vasāmi.

now / I / with friends / in house / live

I live in the house with (my) friends now.

9. Dāso taḷākasmiṃ vatthāni dhovati.

servant / at pond / clothes / washes

The servant washes the clothes at the pond.

10. So pupphehi Buddhāya pūjeti.

he / (with) flowers / [to] Buddha / offers

He offers flowers to the Buddha.

11. Kasmā tvaṃ āhāraṃ na bhuñjasi?

why? / you / food / not / eat

Why do you not eat the food?

12. Ajja sissā ācariyehi potthakāni uggaṇhanti.
today / students / from teachers / books / learn
Today, the students learn the books from (their) teachers.

13. Maggikā mittehi saddhiṃ nagarā nagaraṃ vicaranti.
travellers / with friends / from city / [to] city / wander
The travellers wander from city to city with friends.

14. Ahaṃ sabbadā ārāasmā pupphāni āharāmi.
I / everyday / from garden / flowers / bring
I bring flowers from the garden everyday.

15. Mayaṃ nagare gharāni passāma.
we / in city / houses / see
We see houses in the city.

16. Kassakā nagare taḷāksmā udakaṃ āharanti.
farmers / in city / from lake / water / bring
The farmers bring water from the lake in the city.

17. Dārakā janakassa piṭhasmiṃ na nisīdanti.
children / father's / on chair / do not sit
The children do not sit on the father's chair.

18. Mittaṃ ācariyassa potthakaṃ pūjeti.
friend / to teacher / book / offers
The friend offers the book to the teacher.

19. Tumhe narānaṃ vatthāni ca bhaṇḍāni ca vikkiṇātha.
you / to men / clothes and / goods and / sell
You sell clothes and goods to the men.

20. Ācariyassa ārāme samaṇā ādarena narānaṃ Buddhassa Dhammaṃ desenti.
teacher's / in temple / monks / with affection / to people / Buddha's / teaching / preach
In the teacher's temple, the monks preach the Buddha's teaching to the people with affection.

* mukhaṃ + ca = mukhañ ca

Exercise 5-B: Translate into Pāli.

1. I am writing a letter to (my) friend.

ahaṃ / likhāmi / lekhanam / mittāya

Ahaṃ mittāya lekhanam likhāmi.

2. We eat fruits.

mayam / khādāma / phalāni

Mayam phalāni khādāma.

3. We offer flowers to the Buddha everyday.

mayam / pūjema / pupphehi / Buddhā / sabbadā

Sabbadā mayam pupphehi Buddhā pūjema.

4. He is not going home now.

so / na gacchati / gharam / idāni

Idāni so gharam na gacchati.

5. You are sowing seeds in the field today.

tumhe / vapatha / bījāni / khetta / ajja

Ajja tumhe khetta bījāni vapatha.

6. The sons are washing the father's feet with water.

puttā / dhovanti / janakassa / pāde / udakena

Puttā udakena janakassa pāde dhovanti.

7. They are partaking food with the friends in the house.

te / bhuñjanti / āhāram / mittehi saddhiṃ / ghare

Te ghare mittehi saddhiṃ āhāram bhuñjanti.

8. Children's friends are sitting on the benches.

dārakānam / mittā / nisīdanti / piṭhesu

Dārakānam mittā piṭhesu nisīdanti.

9. Are you writing letters to the teachers today?

tumhe / likhatha / lekhanāni / ācariyānam / ajja

Ajja tumhe ācariyānam lekhanāni likhatha?

10. I am sending books home through the servant.

ahaṃ / pesemi / potthakāni / gharam / dāsena

Ahaṃ dāsena potthakāni gharam pesemi.

11. I see fruits on the trees in the garden.

ahaṃ / passāmi / phalāni / rukkhesu / ārāme

Ahaṃ ārāme rukkhesu phalāni passāmi.

12. The birds eat the seeds in the field.

sakuṇā / bhuñjanti / bījāni / khetṭe

Sakuṇā khetṭe bījāni bhuñjanti.

13. Friends are not going away from the city today.

mittā / na nikkhamanti / nagarasmā / ajja

Ajja mittā nagarasmā na nikkhamanti.

14. We are coming from home on foot.*

mayam / āgacchāma / gharamhā / pādena

Mayam pādena gharamhā āgacchāma.

15. From where do you buy goods now?

kuto? / tvam / kiṇāsi / bhaṇḍāni / idāni

Kuto idāni tvam bhaṇḍāni kiṇāsi?

16. Men in the city are giving clothes and medicine to the sick.

narā / nagare / denti / vatthāni ca / osadham ca / gilānānam

Nagare narā gilānānam vatthāni ca osadham ca denti.

* Use the instrumental.

An Elementary Pāli Course Lesson VI

Exercise 6-A: Translate into English.

1. Kaññāyo gaṅgāyaṃ nahāyituṃ gacchanti.

maidens / in river / to bathe / go

The maidens go to bathe in the river.

2. Ahaṃ pāṭhasālaṃ gantuṃ icchāmi.

I / [to] school / to go / wish

I wish to go to the school.

3. Mayaṃ Dhammaṃ sotaṃ sālāyaṃ nisīdāma.

we / Dhamma / to hear / in hall / sit

We sit in the hall to listen to the Dhamma.

4. Kuhiṃ tvaṃ bhariyāya saddhiṃ gacchasi?

where? / you / with wife / go

Where are you going with (your) wife?

5. Dārikāyo saddhāya Buddhaṃ vandanti.

girls / with faith / Buddha / honour

The girls honour the Buddha with faith.

6. Sissā idāni Pāḷibhāsāya lekhanāni likhituṃ jānanti.

pupils / now / in Pāḷi language / letters / to write / know

The pupils know (how) to write letters in the Pāḷi language.

7. Narā paññaṃ labhituṃ bhāsāyo uggaṇhanti.

men / wisdom / to obtain / languages / learn

The men learn languages to obtain wisdom.

8. Kaññe, kuhiṃ tvaṃ pupphāni harituṃ icchasi?

maiden / where? / you / flowers / to carry / wish

Maiden, where do you wish to carry the flowers (to)?

9. Kaññāyo dārikāhi saddhiṃ gilāne phalehi saṅgaṇhituṃ vejjasālaṃ gacchanti.

maidens / with girls / patients / with fruits / to treat / [to] clinic / go

The maidens go to the clinic with the girls to treat the patients with fruits.

10. Assā udakaṃ pibituṃ gaṅgaṃ oruhanti.

horses / water / to drink / [into] river / descend

The horses descend into the river to drink the water.

11. Sā ācariyassa bhariyā hoti.

she / teacher's / wife / is

She is the wife of the teacher.

12. Gilāne saṅganhituṃ visikhāyaṃ osadhasālā na hoti.
sick people / to treat / on street / dispensary / (there) is no
There is no dispensary on the street to treat the sick.

13. Narā bhariyānaṃ dātuṃ āpaṇehi vatthāni kiṇanti.
men / to wives / to give / from shops / clothes / buy
The men buy clothes from the shops to give to (their) wives.

14. Dārikā gharaṃ gantuṃ maggaṃ na jānāti.
girl / home / to go / road / does not know
The girl does not know the road to go home.

15. Dārakā ca dārikāyo ca pāṭhasālāyaṃ pīthesu nisīdituṃ na icchanti.
boys and / girls and / in school / on chairs / to sit / do not wish
The boys and girls do not wish to sit on the chairs in the school.

16. Gilānā gharāni gantuṃ osadhasālāya nikkhamanti.
sick people / home / to go / from dispensary / leave
The sick leave the dispensary to go home.

17. Mayaṃ ācariyehi saddhiṃ pālībhāsāya sallapāma.
we / with teachers / in Pāli language / converse
We converse/talk with the teachers in the Pāli language.

18. Bhariye, kuhiṃ tvaṃ gantuṃ icchasi?
wife / where? / you / to go / wish
Wife, where do you wish to go?

19. Mayaṃ gaṅgāyaṃ nāvāyo passituṃ gacchāma.
we / in river / boats / to see / go
We go to see the boats in the river.

20. Paññaṃ ca saddhaṃ ca labhituṃ mayaṃ Dhammaṃ suṇāma.
wisdom and / faith and / to obtain / we / Dhamma / hear
We listen to the Dhamma to obtain wisdom and faith.

Exercise 6-B: Translate into Pāli.

1. O maidens, do you wish to go to the temple today?
kaññāyo / tumhe / icchatha / gantum / āramam / ajja
Kaññāyo, ajja tumhe āramam gantum icchatha?
2. I am coming to take medicine from the dispensary.
aham / āgacchāmi / gaṇhitum / osadham / osadhasālāya
Aham osadhasālāya osadham gaṇhitum āgacchāmi.
3. There are no dispensaries in the street here.
na honti / osadhasālāyo / visikhāyam / idha
Idha visikhāyam osadhasālāyo na honti.
4. Father, I know to speak in Pāli now.
janaka / aham / jānāmi / sallapitum / Pālibhāsāya / idāni
Janaka, idāni aham Pālibhāsāya sallapitum jānāmi.
5. We see no ships on the river.
mayam / passāma / na nāvāyo / gaṅgāyam
Mayam gaṅgāyam nāvāyo na passāma.
6. She wishes to go with the maidens to see the school.
sā / icchati / gantum / kaññāhi saddhim / passitum / pāṭhasālam
Sā pāṭhasālam passitum kaññāhi saddhim gantum icchati.
7. With faith the girl goes to offer flowers to the Buddha.
Lit: With faith the girl goes to offer the Buddha with flowers.
saddhāya / dārikā / gacchati / pūjetum / Buddham / pupphehi
Dārikā saddhāya Buddham pupphehi pūjetum gacchati.
8. You are sitting in the preaching hall to hear the Doctrine.
tumhe / nisidatha / dhammasālāyam / sotum / Dhammam
Tumhe Dhammam sotum dhammasālāyam nisidatha.
9. Boys and girls wish to bathe in rivers.
dārakā ca / dārikāyo ca / icchanti / nahāyitum / gaṅgāsu
Dārakā ca dārikāyo ca gaṅgāsu nahāyitum icchanti.
10. There are no patients in the hospital.
na honti / gilānā / gilānasālāyam
Gilānasālāyam gilānā na honti.
11. We study languages to obtain wisdom.
mayam / uggaṇhāma / bhāsāyo / labhitum / paññam
Mayam paññam labhitum bhāsāyo uggaṇhāma.

12. I do not wish to go in ships.

ahaṃ / na icchāmi / gantuṃ / nāvāhi

Ahaṃ nāvāhi gantuṃ na icchāmi.

13. With faith they sit in the hall to learn the Doctrine.

saddhāya / te / nisīdanti / salāyaṃ / uggaṇhituṃ / Dhammaṃ

Saddhāya te Dhammaṃ uggaṇhituṃ salāyaṃ nisīdanti.

14. I do not know the language of the letter.

ahaṃ / na jñāmi / bhāsaṃ / lekhanassa

Ahaṃ lekhanassa bhāsaṃ na jñāmi.

15. O girls, do you know the way to go home?

dārikāyo / tumhe / jñātha / maggaṃ / gantuṃ / gharaṃ

Dārikāyo, tumhe gharaṃ gantuṃ maggaṃ jñātha?

16. He is bringing a book to give to the wife.

so / āharati / potthakaṃ / dātuṃ / bhariyāya

So bhariyāya dātuṃ potthakaṃ āharati.

An Elementary Pāli Course Lesson VII

Exercise 7-A: Translate into English.

1. Buddho loke uppajji.

Buddha / in world / was born

The Buddha was born in the world.

2. Hīyo samaṇo dhammaṃ desesi.

yesterday / ascetic / doctrine / preached

Yesterday, the ascetic preached the doctrine.

3. Dārako pāto'va* tassa pāṭhasālaṃ agamī.

child / in early morning / his / [to] school / went

The child went to his school in the early morning.

4. Ācariyā tesam sissānaṃ pubbaṇhe ovādaṃ adaṃsu.

teachers / their / to students / in afternoon / counsel / gave

The teachers gave counsel to their students in the afternoon.

5. Ciraṃ te amhākaṃ gharaṃ na agamiṃsu.

for a long time / they / our / [to] home / did not come

For a long time, they did not come to our house.

6. Dārikā tāsam janakassa purato aṭṭhaṃsu.

girls / their / of father / in front / stood

The girls stood in front of their father.

7. Tvaṃ tassā hatthe mayhaṃ potthakaṃ passo.

you / her / in hand / my / book / saw

You saw my book in her hand.

8. Tvaṃ gaṅgāyaṃ nahāyituṃ pāto'va agamo.

you / in river / to bathe / in early morning / went

You went to bathe in the river in the early morning.

9. Tvaṃ ajja pātarāsaṃ na bhuñjo.

you / today / breakfast / did not eat

You did not eat breakfast today.

10. Kuhiṃ tumhe tumhākaṃ mittehi saddhiṃ aparaṇhe agamittha?

where / you / your / with friends / in afternoon / went

Where did you go with your friends in the afternoon?

11. Kasmā tumhe'yeva** mama ācariyassa lekhanāni na likhittha?

why / you yourselves / my / to teachers / letters / did not write

Why did you not write letters to my teachers yourselves?

12. Tumhe ciraṃ mayhaṃ putte na passittha.
you / for a long time / my / sons / did not see
You did not see my sons for a long time.

13. Ahaṃ tuyhaṃ paṇṇākāre hīyo na alabhiṃ.
I / your / gifts / yesterday / did not receive
I did not receive your gifts yesterday.

14. Aham'eva*** gilānānaṃ ajja osadhaṃ adāsiṃ.
I myself / to sick people / today / medicine / gave
I gave medicine to the sick myself today.

15. Ahaṃ asse passituṃ visikhāyaṃ aṭṭasiṃ.
I / horses / to see / on street / stood
I stood on the street to see the horses.

16. Mayaṃ tuyhaṃ ācariyassa sisse ahosiṃhā.
we / your / teacher's / pupils / were
We were your teacher's pupils.

17. Mayaṃ ajja pubbaṇhe na uggaṇhimhā.
we / today / in forenoon / did not learn
We did not learn in the forenoon today.

18. Samaṇā viya mayam'pi* saddhāya dhammaṃ suṇimhā.
ascetics / like / we too / with faith / doctrine / heard
Like the ascetics, we heard the doctrine with faith too.

* Pāto + eva = pāto'va. Here the following vowel is dropped.

** Tumhe + eva = tumhe yeva. Sometimes 'y' is augmented between vowels.

*** Ahaṃ + eva = aham'eva. When a niggahita is followed by a vowel it is sometimes changed into 'm'.

**** Mayaṃ + api = mayam'pi. Here the following vowel is dropped and niggahita is changed into 'm'.

Exercise 7-B: Translate into Pāli.

1. I slept on my bed.

aham / supim / mayham / mañce

Aham mayham mañce supim.

2. I stood in their garden in the evening.

aham / atthasim / tesam / arāmamhi / pubbanhe

Aham pubbanhe tesam arāmamhi atthasim.

3. I sat on a bench in the hall to write a letter to his friend.

aham / nisidim / pithe / salāyam / likhitum / lekhanam / tassa / mittāya

Aham tassa mittāya lekhanam likhitum salāyam pithe nisidim.

4. We bathed in the river in the early morning*.

mayam / nahāyimhā / gaṅgāyam / pāto'va

Mayam pāto'va gaṅgāyam nahāyimhā.

5. We ourselves** treated the sick yesterday.

mayam'eva / saṅgaṇhimhā / gilāne / hīyo

Mayam'eva hīyo gilāne saṅgaṇhimhā.

6. For a long time we lived in our uncle's house in the city.

ciram / mayam / vasimhā / amhākam / mātulassa / gharamhi / nagarasmim

Ciram mayam nagarasmim amhākam mātulassa gharamhi vasimhā.

7. Child, why do you stand in front of your teacher?

dāraka / kasmā / tvam / atthāso / purato / ācariyassa

Dāraka, kasmā tvam tava ācariyassa purato atthāso?

8. Wife, you cooked rice in the morning.

bhariye / tvam / apaco / odanam / pāto

Bhariye, pāto tvam odanam apaco.

9. Son, where did you go yesterday?

putta / kuhiṃ? / tvam / agamo / hīyo

Putta, kuhiṃ tvam hīyo agamo?

10. You obtained wisdom through your teachers.

tumhe / labhittha / paññam / tumhākam / ācariyehi

Tumhe tumhākam ācariyehi paññam labhittha.

11. Why did you not hear the Doctrine like your father?

kasmā? / tvam / na asuṇo / Dhammam / viya / tuyham / janako

Kasmā tvam tuyham janako viya Dhammam na asuṇo?

12. Where did you take your dinner yesterday?

kuhiṃ? / tvam / bhuñjo / tuyham / sāyamāsam / hīyo

Kuhiṃ tvam hīyo tuyham sāyamāsam bhuñjo?

13. She was standing in her garden for a long time.

sā / atthāsi / tassā / ārāme / ciraṃ

Sā ciraṃ tassā ārāme atthāsi.

14. He himself*** washed the feet of his father.

so eva / dhovī / pāde / tassa / janakassa

So eva tassa janakassa pāde dhovī.

15. For a long time my friend did not buy goods from his shop.

ciraṃ / mayham / mitto / na kiṇi / bhaṇḍāni / tassa / āpaṇasmā

Ciraṃ mayham mitto tassa āpaṇasmā bhaṇḍāni na kiṇi.

16. The doctors did not come to the hospital in the afternoon.

vejja / na āgamiṃsu / gilānasālam / aparāṇhe

Vejja aparāṇhe gilānasālam na āgamiṃsu.

17. The boys and girls did not bring their books to school yesterday.

dārakā ca / dārikāyo ca / na āhariṃsu / tesam / potthakāni / pāṭhasālam / hīyo

Dārakā ca dārikāyo ca hīyo tesam potthakāni pāṭhasālam na āhariṃsu.

18. I myself gave medicine to the sick last**** morning.

aham'eva / adāsiṃ / osadham / gilānānam / hīyo / pāto

Aham'eva gilānānam hīyo pāto osadham adāsiṃ.

* Use pāto'va.

** Use mayam'eva.

*** Use so eva.

**** Use hīyo.

Exercise 8-A: Translate into English.

1. Muni narapatiṃ Dhammena saṅgaṇhitvā* agami.

sage / king / with Dhamma / having helped / went

The sage, having helped/supported the king with Dhamma, went (away).

Alt: The sage, having restrained the king in the Dhamma, left.**

Alt: The sage captivated the king with the Dhamma and went away.**

2. Kapayo rukkhaṃ āruhitvā phalāni khādiṃsu.

monkeys / tree / having climbed / fruits / ate

The monkeys, having climbed the tree, ate the fruits.

3. Kadā tumhe kavimhā potthakāni alabhittha?

when / you / from poet / books / received

When did you receive the books from the poet?

4. Ahaṃ tesaṃ ārāme adhipati ahoṣiṃ.

I / their / in temple / chief / was

I was the chief in their temple.

5. Mayaṃ gahapatihi saddhiṃ gaṅgāya udakaṃ āharitvā aggimhi khipimhā.

we / with householders / from river / water / having brought / into fire / threw

We, having brought water from the river with the householders, threw (it) into the fire.

Alt: We, together with the householders, brought water from the river and threw it into the fire.

6. Narapati hatthena asiṃ gahetvā assaṃ āruhi.

king / with hand / sword / having taken / horse / mounted

The king, having taken the sword in (his) hand, mounted the horse.

7. Tvaṃ tuyhaṃ patiṃ ādarena saṅgaṇho.

you / your / husband / with care / treated

You treated your husband with care.

8. Gahapatayo narapatino purato ṭhatvā vadiṃsu.

householders / of king / in front / having stood / spoke

The householders, having stood before the king, spoke.

9. Atithi amhākaṃ gharaṃ āgantvā āhāraṃ bhuñjiṃsu.

guests / our / [to] house / having come / food / ate

The guests came to our house and ate food.

10. Sakuṇā khettesu vīhiṃ disvā khādiṃsu.

birds / in fields / paddy / having seen / ate

The birds, having seen the paddy in the fields, ate (it).

11. Narapati gahapatimhā maṇiṃ labhitvā kavino adāsi.

king / from householder / jewel / having obtained / to poet / gave

The king obtained the jewel from the householder and gave (it) to the poet.

12. Adhipati atithiṃ saddhiṃ āhāraṃ bhuñjitvā muniṃ passituṃ agāmi.

chief / with guests / food / having eaten / sage / to see / went

Having eaten the food with the guests, the chief went to see the sage.

13. Ahaṃ mayhaṃ ñātino ghare ciraṃ vaṣiṃ.

I / my / relative's / in house / for a long time / lived

I lived for a long time in my relative's house.

14. Sunakhā atṭhīni gahetvā magge dhāviṃsu.

dogs / bones / having taken / on road / ran

The dogs took the bones and ran on the road.

15. Dhammaṃ sutvā gahapatīnaṃ Buddhhe saddhaṃ uppajji.

Dhamma / having heard / to householders / in Buddha / faith / arose

Lit: To the householders arose faith in the Buddha having heard the Dhamma.

After hearing the Dhamma, faith in the Buddha arose in the householders.

* Saṅgaṇhāti has three forms of indeclinable absolutive (or gerund): (1) saṅgaṇhitvā, (2) saṅgahetvā, (3) saṅgayha. [The past participle is saṅgahita.]

** These alternative answers are rendered in idiomatic English.

[saṅgaṇhāti = saṃ + gaṇhāti

saṃ- = a prefix which probably means "well, thoroughly, properly" here.

gaṇhāti = seize, take, grab

saṅgaṇhāti = "seize well"; captivate]

*** went = agami; came = āgami.

Exercise 8-B: Translate into Pāli.

1. The father of the sage was a king.

janako / munino / ahosi / narapati

Munino janako narapati ahosi.

2. O householders, why did you not advise your children to go to school?

gahapatayo / kasmā / tumhe / na ovadittha / tumhākaṃ / dārake / gantuṃ /
pāṭhasālaṃ

Gahapatayo, kasmā tumhe pāṭhasālaṃ gantuṃ tumhākaṃ dārake na ovadittha?

3. We saw the king and came.

mayam / disvā / narapatiṃ / āgamimhā

Narapatiṃ disvā mayam āgamimhā.

4. I went and spoke to the poet.

aham / gantvā / avadiṃ / kaviṃ

Aham gantvā kaviṃ avadiṃ.

5. The chief of the temple sat on a chair and preached the Doctrine to the householders.

adhipati / ārāmassa / nisīditvā / pīṭhe / desesi / Dhammaṃ / gahapatinaṃ

Pīṭhe nisīditvā ārāmassa adhipati gahapatinaṃ Dhammaṃ desesi.

6. Only yesterday I wrote a letter and sent to my master.

eva / hīyo / aham / likhitvā / lekhanam / pesesiṃ / mayham / adhipatissa

Eva hīyo aham lekhanam likhitvā mayham adhipatissa pesesiṃ.

7. The poet compiled a book and gave to the king.

kavi / saṅgaṇhitvā / potthakaṃ / adāsi / narapatino

Kavi potthakaṃ saṅgaṇhitvā narapatino adāsi.

8. Our relatives lived in the guest's house for a long time and left only (this) morning.

amhākaṃ / ñātayo / vasitvā / atithissa / ghare / ciraṃ / nikkhamiṃsu / pāto'va

Amhākaṃ ñātayo ciraṃ atithissa ghare vasitvā pāto'va nikkhamiṃsu.

9. The householders bought paddy from the farmers and sowed in their fields.

gahapatayo / kiṇitvā / vīhiṃ / kassakehi / vapiṃsu / tesam / khettesu

Gahapatayo kassakehi vīhiṃ kiṇitvā tesam khettesu vapiṃsu.

10. We sat on the benches and listened to the advice of the sage.

mayam / nisīditvā / pīṭhesu / suṇimhā / ovādaṃ / munissa

Pīṭhesu nisīditvā mayam munissa ovādaṃ suṇimhā.

11. The king built a temple and offered to the sage.

narapati / katvā / ārāmaṃ / pūjesi / muṇino

ārāmaṃ katvā narapati muṇino pūjesi.

12. After partaking* my morning meal with the guests I went to see my relatives.
bhuñjivā / mayhaṃ / pātarāsaṃ / atithinā saddhiṃ / ahaṃ / agamiṃ / passituṃ /
mayhaṃ / ñātayo
Mayhaṃ pātarāsaṃ atithinā saddhiṃ bhuñjivā ahaṃ mayhaṃ ñātayo passituṃ
agamiṃ.

13. I bought fruits from the market and gave to the monkey.
ahaṃ / kiṇitvā / phalāni / āpaṇasmā / adāsiṃ / kapino
Ahaṃ āpaṇasmā phalāni kiṇitvā kapino adāsiṃ.

14. Why did you stand in front of the fire and play with the monkey?
kasmā / tvaṃ / ṭhatvā / purato / aggissa / kīlo / kapinā saddhiṃ
Kasmā aggissa purato ṭhatvā tvaṃ kapinā saddhiṃ kīlo?

15. Faith arose in the king after hearing the Doctrine from the sage.**
saddhā / uppajji / narapatino / sutvā / Dhammaṃ / munismā
Munismā Dhammaṃ sutvā saddhā narapatino uppajji.

* Use 'bhuñjivā'.

** See (1) Exercise 8A/15. (2) <http://www.tipitaka.net/Pāli/Pālidd/Pāliload.php?page=a12>.

Various way to rewrite the sentence:

- So narapati muninā dhammaṃ sutvā, tassa saddhā uppajji.
he / the king / from the sage / the Doctrine / having heard / for him / faith / arose
- (Yo) narapati muninā dhammaṃ sutvā, tassa saddhā uppajji.

An Elementary Pāli Course Lesson IX

Exercise 9-A: Translate into English.

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
householder / with spade / in ground / well / will dig
The householder will dig a well in the ground with a spade.
2. Khantiyā pīti uppajjissati.
with patience / joy / will arise
With patience, joy will arise.
3. Narapati sve aṭaviṃ pavisitvā muniṃ passissati.
king / tomorrow / forest / having entered / sage / will see
Tomorrow, the king will enter the forest and see the sage.
4. Gahapatayo bhūmiyaṃ nisīditvā dhammaṃ suṇissanti.
householders / on ground / having seated / doctrine / will hear
The householders will sit on the ground and listen to the doctrine.
5. Rattiyaṃ te aṭavīsu na vasissanti.
in night / they / in forests / will not dwell
They will not dwell in the forests in the night.
6. Narapatino puttā aṭaviyaṃ nagaraṃ karissanti.
king's / sons / in forest / city / will build
The princes will build the city in the forest.
7. Narapati, tvaṃ muttiṃ labhitvā Buddhō bhavissasi.
O king / you / deliverance / having obtained / Buddha / will become
O king, you will obtain deliverance and become a Buddha.
8. Kadā tvaṃ aṭaviyā nikkhamitvā nagaraṃ pāpuṇissasi?
when / you / from forest / having left / city / will reach
When will you leave the forest and reach the city?
9. Kuhiṃ tvaṃ sve gamissasi?
where / you / tomorrow / will go
Where will you go tomorrow?
10. Tumhe rattiyaṃ visikhāsu na vicarissatha.
you / in night / in streets / will not wander
You will not wander in the streets in the night.
11. Rattiyaṃ tumhe candaṃ passissatha.
in night / you / moon / will see
In the night, you will see the moon.

12. Ahaṃ assaṃhā bhūmiyaṃ na patissāmi.

I / from horse / on ground / will not fall

I will not fall on the ground from the horse.

13. Ahaṃ mayhaṃ aṅgulīhi maṇiṃ gaṇhissāmi.

I / my / with fingers / jewel / will take

I will take the jewel with my fingers.

14. Mayaṃ gaṇgaṃ taritvā sve aṭaviṃ pāpuṇissāma.

we / river / having crossed / tomorrow / (at) forest / will arrive

We will cross the river and reach the forest tomorrow.

15. Sve mayaṃ dhammasālaṃ gantvā bhūmiyaṃ nisīditvā muttiṃ labhituṃ pītiyā dhammaṃ sunissāma.

tomorrow / we / [to] preaching hall / having gone / on ground / having seated / deliverance / to obtain / with joy / dhamma / will listen

Tomorrow, we will go to the preaching hall, sit on the ground and listen to the dhamma with joy to obtain deliverance.

16. "Ratīyā jāyati soko - ratīyā jāyati bhayaṃ."

from attachment / arises / sorrow / from attachment / arises / fear

"Sorrow arises from attachment - from attachment arises fear."

Exercise 9-B: Translate into Pāli.

1. The monkey will eat fruits with his fingers.

kapi / bhuñjissati / phalāni / tassa / aṅguḷihi

Kapi tassa aṅguḷihi phalāni bhuñjissati.

2. He will cross the forest tomorrow.

so / tarissati / aṭaviṃ / sve

So sve aṭaviṃ tarissati.

3. Sorrow will arise through attachment.

soko / jāyissati / ratiyā

Soko ratiyā jāyissati.

4. Child, you will fall on the ground.

dāraka / tvam / patissasi / bhūmiyaṃ

Dāraka, tvam bhūmiyaṃ patissasi.

5. You will see the moon in the sky at night.

tvam / passissasi / candaṃ / ākāse / rattiyaṃ

Tvam rattiyaṃ ākāse candaṃ passissasi.

6. O sages, when will you obtain deliverance and preach the Doctrine to the world?

munayo / kadā / tumhe / labhitvā / muttiṃ / desessatha / Dhammaṃ / lokāya

Munayo, kadā tumhe muttiṃ labhitvā lokāya Dhammaṃ desessatha?

7. O farmers, where will you dig a well to obtain water for your fields?

kassakā / kuhiṃ / tumhe / khaṇissatha / kūpaṃ / labhituṃ / udakaṃ / tuyhaṃ / khettānaṃ

Kassakā, kuhiṃ tumhe tuyhaṃ khettānaṃ udakaṃ labhituṃ kūpaṃ khaṇissatha?

8. Why will you not bring a spade to dig the ground?

kasmā / tvam / na āharissasi / kuddālaṃ / khaṇituṃ / bhūmiṃ

Kasmā tvam bhūmiṃ khaṇituṃ kuddālaṃ na āharissasi.

9. I will go to live in a forest after receiving* instructions from the sage.

ahaṃ / gamissāmi / vasituṃ / aṭaviyaṃ / gahetvā / ovādaṃ / munimhā

Ahaṃ munimhā ovādaṃ gahetvā aṭaviyaṃ vasituṃ gamissāmi.

10. I will be a poet.

ahaṃ / bhavissāmi / kavi

Ahaṃ kavi bhavissāmi.

11. I will not stand in the presence of the king.

ahaṃ / na ṭhassāmi / purato / narapatino

Ahaṃ narapatino purato na ṭhassāmi.

12. Through patience we will obtain deliverance.

khantiyā / mayam / labhissāma / muttiṃ

Khantiyā mayam muttiṃ labhissāma.

13. Why shall we wander in the forests with fear?

kasmā / mayam / vicarissāma / aṭavīsu / bhayena

Kasmā mayam bhayena** aṭavīsu vicarissāma?

14. We ourselves shall treat the sick with joy.

mayam'eva / saṅgaṇhissāma / gilāne / pītiyā

Mayam'eva pītiyā gilāne saṅgaṇhissāma.

* Use 'gahetvā'.

** Bhaya is neuter. But there is also a feminine word for fear from the same root: bhīti.

Exercise 10-A: Translate into English.

1. "Dhammo have rakkhati Dhammacārī."

truth / certainly / protects / he who acts righteously

"The truth certainly protects him who acts righteously."

Alt: "Dhamma indeed protects the Dhammafarrer*."

2. "Na duggatiṃ gacchati dhammacārī."

does not / [to] evil state / get / he who acts righteously

"He who act righteously does not get to the evil state."

3. Narā ca nāriyo ca puññaṃ katvā sugatīsu uppajjissanti.

men and / women and / good / having done / in good states / will be born

Men and women will be born in good states after doing good.

4. Bhaginī tassā sāmīnā saddhiṃ jananiṃ passituṃ sve gamissati.

sister / her / with husband / mother / to see / tomorrow / will go

The sister will go to see the mother with her husband tomorrow.

5. Pāpakārī, tumhe pāpaṃ katvā duggatīsu uppajjissatha.

evil doers / you / evil / having done / in evil states / will be born

Evil doers, you having done evil will be born in evil states.

6. Idāni mayaṃ brahmacārino homa.

now / we / celibates / are

We are celibates now.

7. Mahesiyo nārīnaṃ puññaṃ kātuṃ dhanam denti.

queens / to women / good / to do / wealth / give

The queens donate money to do good for the womenfolk.

8. Hatthino ca hatthiniyo ca aṭavīsu ca pabbatesu ca vasanti.

male elephants and / female elephants and / in forests and / in mountains and / live

The male and female elephants live in the forests and mountains.

9. Mayhaṃ sāmīno janani bhikkhunīnañ** ca upāsikānañ ca phāsum saṅgaṇhi.***

my / husband's / mother / of nuns and / of female devotees and / comfort / treated

My husband's mother attended to the comfort of the nuns and female devotees.

10. Mahesi narapatinā saddhiṃ sve nagaram pāpuṇissati.

queen / with king / tomorrow / city / will arrive

The queen will arrive (in) the city with the king tomorrow.

11. Medhāvino ca medhāviniyo ca appamādena Dhammaṃ uggaṇhitvā muttiṃ labhissanti.
wise men and / wise women and / with earnestness / Dhamma / having learnt / deliverance / will obtain

The wise men and women will learn the Dhamma with earnestness and obtain deliverance.

12. Puñṇakārino brahmacārīhi saddhiṃ vasituṃ icchanti.
well-doers / with celibates / to live / wish

The well-doers wish to live with the celibates.

13. Nāriyo mahesiṃ passituṃ nagaraṃ agamiṃsu.
women / queen / to see / [to] city / went

The women went to the city to see the queen.

14. Bhikkhuniyo gahapatānīnaṃ ovādaṃ adaṃsu.
nuns / to females householders / advice / gave

The nuns gave advice to the female householders.

15. "Appamādañ ca medhāvī - dhanam setṭham'va**** rakkhati."
and earnestness / wise man / wealth / like excellent / guards

"The wise man guards earnestness like an excellent treasure."

* carī can be translated literally as "one who goes" or as "one who lives by...".
Dhammacarī = one who lives by Dharma, or more briefly, "Dharmafarer".

** Niggahita (ṃ) when followed by a group consonant is changed into the nasal of that particular group,

e.g. saṃ + gaho = saṅgaho

saṃ + ṭhāna = saṅṭhāna

ahaṃ + pi = ahaṃ'pi

ahaṃ + ca = ahañ ca

taṃ + dhanam + tandhanam

*** Question has been modified from the original.

**** setṭham + iva

Exercise 10-B: Translate into Pāli.

1. Those who act righteously will not do evil and be born in evil states.

dharmacārī / akatvā / pāpaṃ / na jāyissanti / duggatīsu

Dharmacārī pāpaṃ akatvā duggatīsu na jāyissanti.

2. The well-doers will obtain their deliverance.

puññakārī / labhissanti / tesam* / muttiṃ

Puññakārī (tesam) muttiṃ labhissanti.

3. My husband mounted the elephant and fell on the ground.

mayhaṃ / sāmī / āruhitvā / hatthiṃ / pati / bhūmiyaṃ

Mayhaṃ sāmī hatthiṃ āruhitvā bhūmiyaṃ pati.

4. She went to school with her sister.

sā / agami / pāṭhasālaṃ / tassā* / bhaginiyā saddhiṃ

Sā (tassā) bhaginiyā saddhiṃ pāṭhasālaṃ agami.

Alt: Sā sabhaginī pāṭhasālaṃ agami.**

5. The queen's mother is certainly a wise lady.

mahesiyā / janani / hoti / have / medhāvinī

Mahesiyā janani have medhāvinī hoti.

6. Boys and girls are studying with diligence to get presents from their mothers and fathers.

dārakā ca / dārikāyo ca / uggaṇhanti / appamādena / labhituṃ / paṇṇākāre / tesam* / jananihi ca / janakehi ca

Dārakā ca dārikāyo ca (tesam) jananihi ca janakehi ca paṇṇākāre labhituṃ appamādena uggaṇhanti.

7. Men and women go with flowers in their hands to the temple everyday.

narā ca / nāriyo ca / gacchanti / pupphehi / tesam* / hatthesu / ārāmaṃ / sabbadā

Narā ca nāriyo ca tesam* hatthesu pupphehi sabbadā ārāmaṃ gacchanti.

Alt: Narā ca nāriyo ca pupphahatthā*** sabbadā ārāmaṃ gacchanti.

8. My sister is protecting her mother as an excellent treasure.

mayhaṃ / bhagini / rakkhati / tassā* / jananiṃ / iva / setthaṃ / dhanam

Mayhaṃ bhagini setthaṃ dhanam'va (tassā) jananiṃ rakkhati.

9. Mother, I shall go to see my uncle and aunt tomorrow.

janani / ahaṃ / gamissāmi / passituṃ / mayhaṃ / mātulaṃ ca / mātulāniṃ ca / suve

Janani, ahaṃ suve (mayhaṃ) mātulaṃ ca mātulāniṃ ca passituṃ gamissāmi.

10. Amongst celibates**** there are wise men.

brahmacārīsu / honti / medhāvino

Medhāvino brahmacārīsu honti.

11. Having seen the elephant, the she-goats ran away through fear.

disvā / hatthiṃ / ajāyo / dhāviṃsu / bhayena

Hatthiṃ disvā ajāyo bhayena dhāviṃsu/palāyiṃsu.

12. The king, accompanied by***** the queen, arrived in the city yesterday.

rājā / rājiniyā saddhiṃ / pāpuṇi / nagaraṃ / hīyo

Rājā***** rājiniyā saddhiṃ hīyo nagaraṃ pāpuṇi.

Alt: Narapati mahesiyā saddhiṃ hīyo nagaraṃ pāpuṇi.

* The possessive pronouns may be omitted from the Pāli sentences when referring to "one's own".

** Please refer to Rett's writing in the archive: [\[1\]](#) [\[2\]](#).

*** pupphahatthā = flower-handed.

**** Use the locative.

***** Use 'saddhiṃ'.

***** Declined from rājan.

An Elementary Pāli Course Lesson XI

Exercise 11-A: Translate into English.

1. Sabbaññū bhikkhūnaṃ dhammaṃ desetu!
all-knowing one / to mendicants / doctrine / preach!
May the all-knowing one preach the doctrine to the mendicants!
2. Dhenu tiṇaṃ khādatu!
cow / grass / eat!
Let the cow eat the grass!
3. Āvuso, aṭaviyā dāruṃ āharitvā aggiṃ karohi.
friend / from forest / fire-wood / having brought / fire / build!
Friend, bring fire-wood from the forest and build a fire.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
householders / (with) monks / do not get angry!
Householders, do not get angry with the monks.
5. Bhikkhave, ahaṃ dhammaṃ desessāmi, sādhukaṃ suṇātha.
monks / I / doctrine / will preach / well / listen!
Monks, I will preach the doctrine, listen well.
6. "Dhunātha maccuno senaṃ - naḷāgāraṃ'va kuñjaro."
destroy! / death's / army / house built of reeds-like / elephant
"Destroy the army of death - like the elephant a house built of reeds."
7. Yāvā'haṃ gacchāmi tāva idha tiṭṭhatha.
till-I / go / until / here / stand!
You stand here till I go.
8. Bhikkhū pañhaṃ sādhukaṃ bujjhantu!
monks / question / well / understand!
May the monks understand the question well!
9. Sissā, sadā kataññū hotha.
students / always / grateful / be!
Students, always be grateful.
10. Kataññuno, tumhe āyuraṃ labhitvā ciraṃ jīvatha!
grateful people / you / age / having attained / long / live!
Grateful people, may you attain (good old) age and live long!
11. "Dhammaṃ pibatha, bhikkhavo."
Dhamma / drink! / monks
"Drink/Consume/Imbibe the Dhamma, monks."

12. Mayhaṃ cakkhūhi pāpaṃ na passāmi, Bhante.
my / with eyes / evil / do not see! / Venerable Sir
Let me not see evil with my eyes, Venerable Sir.

13. Dhenuyā khīraṃ gahetvā madhunā pibāma.*
cow's / milk / having gotten / with honey / drink!
Let us get the cow's milk and drink (it) with honey.

14. Āvuso, bhikkhūnaṃ purato mā tiṭṭhatha.
friends / of the monks / in front / do not stand!
Friends, do not stand before the monks.

15. Bhante, bhikkhumhā mayaṃ pañhaṃ pucchāma.
Venerable Sir / from monk / we / question / ask!
Venerable Sir, let's (*let us*) ask the monk the question.

16. Narā ca nāriyo ca bhikkhūhi dhammaṃ sādhuṃ sutvā puññaṃ katvā sugatīsu
upapajjantu!
men and / women and / from monks / Dhamma / well / having heard / good /
having done / in happy states / are born!
May men and women listen well to the Dhamma from the monks, do good, and be
born in happy states.

* The word 'saddhiṃ' from the original question has been removed. A better form of
writing is "Dhenuyā khīraṃ gahetvā madhunā missakaṃ pibāma.", in which
"madhunā missakaṃ" = "mixed with honey".

Exercise 11-B: Translate into Pāli.

1. Let him salute the mendicants!

so / vandatu / bhikkhavo

So bhikkhavo vandatu!

2. May you live long, O All-Knowing One!

tvaṃ / jīva / ciraṃ / sabbaññū

Sabbaññū, ciraṃ jīva!

3. Do not give grass to the cows in the afternoon.

mā dehi / tiṇaṃ / dhenūnaṃ / aparāṇhe

Aparāṇhe dhenūnaṃ tiṇaṃ mā dehi.

4. Friend, do not go till I come.

āvuso / mā gaccha / yāva□tāva / ahaṃ / āgacchāmi

Āvuso, yāva'haṃ āgacchāmi tāva mā gaccha.

5. Reverend Sirs, may you see no evil with your eyes!

Bhante / tumhe / passatha / na pāpaṃ / tumhākaṃ / cakkhūhi

Bhante, tumhākaṃ cakkhūhi na pāpaṃ passatha!

6. Let us sit on the ground and listen to the advice of the Bhikkhus.

mayam / nisīditvā / bhūmiyā / suṇāma / ovādaṃ / bhikkhūnaṃ

Mayaṃ bhūmiyā nisīditvā Bhikkhūnaṃ ovādaṃ suṇāma.

7. May you be grateful persons!

tumhe / hotha / kataññuvo

Kataññuvo hotha!

8. Let them stay here till we bring firewood from the forest.

te / tiṭṭhantu / idha / yāva□tāva / mayaṃ / āharāma / dāruṃ / aṭaviyā

Yāva mayaṃ aṭaviyā dāruṃ āharāma tāva te idha tiṭṭhantu.

9. O young wives, do not get angry with your husbands.

vadhuyo / mā kujjhatha / (tumhākaṃ) / patīhi

Vadhuyo, patīhi mā kujjhatha.

10. May I destroy the army of death!

ahaṃ / dhunāmi / senaṃ / maccuno

Ahaṃ maccuno senaṃ dhunāmi!

11. May I drink rice-gruel with honey!

ahaṃ / pibāmi / yāguṃ / madhunā

Ahaṃ madhunā yāguṃ pibāmi!

12. May we know your age, O bhikkhu!
mayam / jānāma / tava / āyum / bhikkhu
Bhikkhu, mayam tava āyum jānāma!

13. Do not stand in front of the elephant.
mā tiṭṭhāhi / purato / kuñjarassa
Mā kuñjarassa purato tiṭṭhāhi.

14. O householders, treat your mothers and fathers well.
gahapatayo / saṅgaṇhātha / tumhākaṃ / jananiyo ca / janake ca / sādhuṃ
Gahapatayo, sādhuṃ tumhākaṃ jananiyo ca janake ca saṅgaṇhātha.

15. Friends, do not offer rice-gruel to the Bhikkhus till we come.
mittā / mā pūjetha / yāguṃ / Bhikkhūnaṃ / yāva tava / mayam / āgacchāma
Mittā, yāva mayam āgacchāma tava mā Bhikkhūnaṃ yāguṃ pūjetha.

16. Do not drink honey, child.
mā pibāhi / madhuṃ / dāraka
Mā madhuṃ pibāhi, dāraka.

Exercise 12-A: Translate into English.

1. "Gāmaṃ no gaccheyyāma."

[to] village / we / should go

"We should go to the village."

2. "Buddho'pi Buddhassa bhaṇeyya vaṇṇaṃ."

Buddha-too / Buddha's / should speak / praise

"The Buddha should speak the praise of the Buddha too."

3. "Na bhaje pāpake mitte."

should not associate / evil friends

"(One) should not associate (with) evil friends."

4. "Saccaṃ bhaṇe, na kujjheyya."

truth / should speak / should not get angry

"(He) should speak the truth, (and) should not get angry."

5. "Dhammaṃ vo desessāmi."

Dhamma / to you / (I) shall preach

"(I) shall preach the Dhamma to you."

6. Sace ahaṃ saccāni bujjheyyāmi te āroceyyāmi.

if / I / truths / should understand / to you / should announce

If I should understand the truths, I would announce (them) to you.

7. Yadi tvaṃ vāyameyyāsi khippaṃ paṇḍito bhaveyyāsi.

if / you / should try / quickly / wise man / should become

If you should try, you should become a wise man quickly.

Alt: If you try, you would quickly become wise.

8. Yāva tumhe maṃ passeyyātha tāva idha tiṭṭheyyātha.

until / you / me / should see / till / here / should stand

(You) should stand here until you see me.

9. Sace bhikkhū dhammaṃ deseyyuṃ mayaṃ sādhukaṃ suṇeyyāma.

if / monks / dhamma / should preach / we / well / should listen

If the monks preach the Dhamma, we would listen well.

10. Sādhū bhante, evaṃ no kareyyāma.

good / sir / thus / we / should do

Good sir, we should do thus.

Alt: Very good, venerable sir, we will do so.

11. Yadi tvaṃ mayā saddhiṃ gantuṃ iccheyyāsi tava jananiṃ ārocetvā āgaccheyyāsi.
if / you / with me / to go / wish / your / mother / having inform / should come
If you wish to go with me, (you) should inform your mother and come.

12. Amhesu ca tumhesu ca gahapatayo na khujjheyyuṃ.
(with) us and / (with) you and / householders / should not get angry
The householders should not get angry with you and us.

13. Sace dhammaṃ sutvā mayi saddhā tava uppajjeyya ahaṃ tvaṃ adhipatiṃ
kareyyāmi.
if / doctrine / having heard / in me / faith / to you / should arise / I / you / master /
should make
If (my) faith in you should arise after hearing the doctrine, I should make you (my)
master.
Alt: If faith in you should arise in me after hearing the Dhamma, I would make you
(my) master.

14. Yāva tumhe muttiṃ labheyyātha tāva appamādena vāyameyyātha.
until / you / deliverance / should obtain / till / with earnestness / should strive
You should strive with earnestness until you obtain deliverance.

15. "Akkodhena jine kodhaṃ □ asādhūṃ sādhunā jine
Jine kadariyaṃ dānena □ saccena alikavādināṃ."
with non-anger / should conquer / anger / evil / with good / should conquer
should conquer / miser / with giving / with truth / to liars
"One should conquer anger with non-anger □ conquer evil with good
Conquer a miser with giving □ to liars with truth."
Alt: "One should conquer anger with non-anger, evil with good,
The miser with generosity, and the liar with truth."

16. "Khippaṃ vāyama; paṇḍito bhava."
quickly / strive! / wise / be!
"Strive quickly; be wise."

Exercise 12-B: Translate into Pāli.

1. You should not go with him.

tvam / na gaccheyyāsi / tena saddhiṃ

Tvam tena saddhiṃ na gaccheyyāsi.

2. Children, you should always speak the truth.

dārakā / tumhe / niccam / bhaṇeyyātha / saccam

Dārakā, tumhe niccam saccam bhaṇeyyātha.

3. Rev. Sir, I should like to ask a question from you.

bhante / aham / iccheyyāmi / pucchitum / pañham / tvayā

Bhante, aham tvayā pañham pucchitum iccheyyāmi.

Alt: Bhante, aham tam pañham pucchitum iccheyyāmi.

4. Well, you should not be angry with me thus.

sādhū / tvam / na kujjheyyāsi / mayi / evam

Sādhū, evam mayi (tvam) na kujjheyyāsi.

5. I shall not go to see your friend until I receive a letter from you.

aham / na gaccheyyāmi / passitum / te / mittam / yāva□tāva / aham / labheyyāmi / lekhanam / tayā

Yāva tayā lekhanam labheyyāmi tāva aham te mittam passitum na gaccheyyāmi.

Alt: Yāva tava lekhanam [your letter] labheyyāmi tāva aham te mittam passitum na gaccheyyāmi.

6. You should endeavour to overcome your anger by patience.

tvam / vāyameyyāsi / abhibhavitum / te / kodham / khantiyā

Tvam khantiyā (te) kodham abhibhavitum vāyameyyāsi.

7. If you would listen to my advice, I would certainly go with you.

sace / tvam / suṇeyyāsi / me / ovādam / aham / have / gaccheyyāmi / te saddhiṃ

Sace tvam me ovādam suṇeyyāsi, aham te saddhiṃ have gaccheyyāmi.

8. You should tell me if he were to send a book to you.

tvam / āroceyyāsi / me / sace / so / peseyya / potthakam / te

Sace so te potthakam peseyya tvam me āroceyyāsi.

9. We should like to hear the doctrine from you, Rev. Sir.

mayam / iccheyyāma / sotum / dhammam / tayā / Bhante

Bhante, mayam tayā dhammam sotum iccheyyāma.

10. By giving we should conquer the misers.

dānena / mayam / jineyyāma / kadariye

Mayam dānena kadariye jineyyāma.

11. We should not be born in the evil states if we should understand the truths.*
mayam / na uppajjeyyāma / duggatīsu / sace / mayam / bujjheyāma / saccāni
Sace mayam saccāni bujjheyāma (mayam) duggatīsu na uppajjeyyāma.

12. Would you go immediately and bring the letter to me?
tvam / gantvā / khippam / āhareyyāsi / lekhanam / me
Tvam khippam gantvā me lekhanam āhareyyāsi?

13. If a good person were to associate with a wicked person, he may also become a wicked person.
sace / sādhu / bhajeyya / asādhunā saddhim / so / api / bhaveyya / asādhu
Sace sādhu asādhunā saddhim bhajeyya, so asādhu api bhaveyya.

14. Should wicked persons associate with the wise, they would soon become good men.
(sace) / asādhavo / bhajeyyum / sādhihi saddhim / te / khippam / bhaveyyum / sādhaso
Sace asādhavo sādhihi saddhim bhajeyyum, te khippam sādhaso bhaveyyum.

15. If you should hear me well, faith should arise in you.
sace / tumhe / suṇeyyatha / mam / sādhuṇam / saddhā / jāyeyya / tumhesu
Sace tumhe sādhuṇam mam suṇeyyatha, saddhā tumhesu jāyeyya.

* Changes have been made to original sentence.

An Elementary Pāli Course Lesson XIII

Exercise 13-A: Translate into English.

1. Ko nāma tvam?

who / by name / you

Who (are) you?

Alt: What is your name?

2. Ko nāma eso?

who / by name / he

Who (is) he?

Alt: What is his name?

3. Ko nāma te ācariyo?

who / by name / your / teacher

Who (is) your teacher?

Alt: What is the name of your teacher?

4. Idāni eso kiṃ karissati?

now / he / what / will do

What will he do now?

5. Kiṃ tvam etaṃ pucchasi?

what / you / him / ask

What do you ask him?

5. Kiṃ tvam etaṃ pucchasi?

why* / you / this / ask

Why do you ask this?

6. Esā nārī te kiṃ hoti?

that / woman / to you / what / is

What is that woman to you?

7. Sve, kim'ete karissanti?

tomorrow / what / they / will do

What will they do tomorrow?

8. Kassa bhikkhussa taṃ potthakaṃ pesessāma?

to who / to monk / that / book / (we) will send

To which monk will we send that book?

9. Tesaṃ dhanena me kiṃ payojanam?

their / with wealth / to me / what use

What is the use of their wealth to me?***

10. "Ko jānāti kiṃ eso karissatī'ti?"
who / knows / what / he / will do
"Who knows what he will do?"

11. Kissa phalaṃ nāma etaṃ?
of which / fruit / by name / that
Of which fruit is that?

12. Kāyaṃ disāyaṃ tassā janani idāni vasati?
in which / quarter / her / mother / now / lives
In which quarter does her mother live now?

13. Kassa dhammaṃ sotuṃ ete icchanti?
whose / doctrine / to hear / they / wish
Whose doctrine do they wish to hear?

14. "Yo Dhammaṃ passati so Buddhaṃ passati,
yo Buddhaṃ passati so Dhammaṃ passati."
who / Dhamma / sees / he / Buddha / sees
who / Buddha / sees / he / Dhamma / sees
"He who sees the Dhamma sees the Buddha,
he who sees the Buddha sees the Dhamma."

15. Yaṃ tvaṃ icchasi taṃ etassa ārocehi.
what / you / wish / it / to him / tell
What you wish, tell it to him.
Alt: Tell him what you wish.

16. Yaṃ te karonti taṃ*** eva gahetvā paraṃ lokaṃ gacchanti.
what / they / do / it (that) / just / having taken / [to] the other world / go
Whatever they do, that alone they take and go to the other world.

17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ ete'pi vasituṃ icchanti.
in which quarter / he / lives / in that quarter / they-too / to live / wish
In whichever quarter he lives, they wish to live in that quarter too.

18. Eso naro ekaṃ vadati, esā nārī aññaṃ vadati.
that / man / one / speaks / that / woman / another / speaks
That man says one [thing], that woman says another.

19. Paresaṃ bhaṇḍāni mayaṃ na gaṇhāma.
others' / goods / we / do not take
We do not take other [people]'s goods.

20. Etāni phalāni mā tassa sakuṇassa detha.
these fruits / do not / to that / to bird / give!
Do not give these fruits to that bird.
Alt: Do not give these fruits to his bird.

21. Idāni sabbe'pi te Bhikkhū uttarāya disāya aññatarasmiṃ ārāme vasanti.
now / all-too / those / monks / of northern direction / in a certain temple / live
All of those monks live in a certain temple in the northern direction now.

22. Etasmiṃ nagare sabbe narā aparaṃ nagaraṃ agamiṃsu.
in that city / all / men / [to] other city / went
All the men in that city went to the other city.

23. Kiñci'pi kātuṃ so na jānāti.
anything / to do / he / does not know
He does not know to do anything.

24. Katamaṃ disaṃ tumhe gantuṃ iccheyyātha □ puratthimaṃ vā dakkhiṇaṃ vā
pacchimaṃ vā uttaraṃ vā?
which of many / direction / you / to go / wish / east or / south or / west or / north or
Which direction do you wish to go □ east, south, west or north?

25. Katarāya disāya tvaṃ suriyaṃ passasi □ pubbāyaṃ vā aparāyaṃ vā?
to which of two / to direction / you / sun / see / in eastern or / in western or
To which of the two directions do you see the sun □ eastern or western?

* 'Kiṃ' can be 'why' when used adverbially. In these situations, 'kiṃ' is indeclinable,
i.e. no change across cases, genders and numbers.

** See also Ex.13B-12.

*** When a niggahita (ṃ) is followed by a vowel, it is sometimes changed into 'm'.
See note in Exercise 10-A.

Exercise 13-B: Translate into Pāli.

1. Who is she?

kā / (hoti) / esā

Kā esā?

2. What is his name?

kiṃ / (hoti) / tassa / nāmaṃ

Kiṃ tassa nāmaṃ?

Alt: Ko nāma eso?

3. In which direction did he go?

katamāya / disāya / so / agami

Katamāya disāya so agami?

Alt: Kāya disāya so agami?

4. Is he a relative of yours?

nanu / eso / ñāti / tava

Nanu eso tava ñāti?

5. What is the name of that fruit?

kiṃ / (hoti) / nāmaṃ / etassa / phalassa

Kiṃ etassa phalassa nāmaṃ?

Alt: Kiṃ nāma etassa phalassa?

6. From whom did you buy those books?

kasmā / tvaṃ / akiṇo / etāni / potthakāni

Kasmā tvaṃ etāni potthakāni akiṇo?

7. With whom shall we go today?

kāya / mayaṃ / gaccheyyāma / ajja

Kāya mayaṃ ajja gaccheyyāma?

8. In whose garden are those boys and girls playing?

kassa / ārāme / ete / dārakā ca / dārikāyo ca / kīlanti

Kassa ārāme ete dārakā ca dārikāyo ca kīlanti?

9. In which direction do you see the sun in the morning?

katamāyaṃ / disāyaṃ / tvaṃ / passasi / suriyaṃ / pāto

Katamāyaṃ disāyaṃ tvaṃ pāto suriyaṃ passasi?

Alt: Kāyaṃ disāyaṃ tvaṃ pāto suriyaṃ passasi?

10. Of what use is that to him or to her?

kiṃ / payojanaṃ / etena* / tassa vā / tissā vā

Etena tassa vā tissā vā kiṃ payojanaṃ?

11. To whom did he give those presents?

kissa / so / adāsi / te / paṇṇākāre

Kissa so te paṇṇākāre adāsi?

12. What is the use of your wealth, millionaire?

kiṃ / payojanam / tava / dhanena* / setṭhi

Setṭhi, tava dhanena kiṃ payojanam?

You are not going to take all that with you to the other world.

tvam / na gacchasi / gahetvā / sabbam / (te saddhiṃ) / param / lokam

Tvam (tam) sabbam gahetvā param lokam na gacchasi.

Therefore**, eat well.

tasmā / bhuñjāhi / suṭṭhu

Tasmā, suṭṭhu bhuñjāhi.

Have no attachment to your wealth.

mā karohi / ratim / tava / dhanassa

Tava dhanassa ratim mā karohi.

Grief results thereby***.

soko / jāyati / tena

Tena soko jāyati.

Do merit with that wealth of yours.

karohi / puññam / (etena) / dhanena / tava

Tava dhanena puññam karohi.

Erect hospitals for the sick, schools for children, temples for monks and nuns.

karohi / gilānasālāyo ca / gilānānam / pāṭhasālāyo ca / dārakānam / ārāme ca / bhikkhūnam ca / bhikkhunīnam ca

Gilānasālāyo ca gilānānam pāṭhasālāyo ca dārakānam ārāme ca bhikkhūnam ca bhikkhunīnam ca karohi.

It is those good actions you take with you when you go to the other world.

tāni tāni**** / puññāni / (tvam) / gahetvā / (te saddhiṃ) / yadā tadā / tvam / gacchasi / param / lokam

Yadā tvam param lokam gacchasi tadā tāni tāni puññāni gahetvā gacchasi.

13. Those who do good deeds are sure to be born in good states.

puññakārino / have / jāyissanti / sugatīsu

Puññakārino have sugatīsu jāyissanti.

14. Let him say what he likes.

tam / vadatu / yaṃ / so / icchasi

Yaṃ icchasi so tam vadatu.

15. We did not write all those letters.

mayam / na likhimhā / sabbāni / tāni / lekhanāni

Mayam sabbāni tāni lekhanāni na likhimhā.

16. You should not tell others all that you see with your eyes.

(tvam) / mā vadeyyāsi / aññesaṃ / sabbaṃ / yaṃ / (tvam) / passasi / tava / cakkhūhi

Yaṃ tava cakkhūhi passasi sabbaṃ aññesaṃ mā vadeyyāsi.

17. We like to live in cities in which wise men live.

mayam / icchāma / vasitum / nāgaresu / yesu / paṇḍitā / vasanti

Yesu nāgaresu paṇḍitā vasanti (tesu) mayam vasitum icchāma.

* Instrumental case.

** Use 'tasmā'.

*** Use 'tena'.

**** Tāni tāni = all; whatever (See PED ta: distributive and iterative).

Exercise 14-A: Translate into English.

1. "Evaṃ me sutāṃ"

thus / by me / heard

Thus I have heard.

2. Mayi gate* so āgato.

I / gone / he / come

He came when I was gone.

3. Kiṃ tena kataṃ?

what / by him / done

What is done by him?

4. So tassa vaṇṇaṃ bhaṇamāno maṃ upasaṃkami.

he / his / praise / speaking / me / approached

Speaking his praise, he approached me.

5. Ahaṃ magge gacchanto tasmaṃ rukkhe nisinnaṃ sakunaṃ passim.

I / on way / going / on that / on tree / seated / bird / saw

Going on the way, I saw the bird perched on that tree.

6. Bhikkhūhi lokassa dhammo desetabbo.

by monks / to world / Dhamma / should be preached

The Dhamma should be preached to the world by the monks.

7. Puññaṃ kattabbaṃ, pāpaṃ na kātabbaṃ.

good / should be done / evil / should not be done

Good should be done, evil should not be done.

8. Ajja etena maggena mayā gantabbaṃ.**

today / by this / by road / by me / should go

I should go by this path today.

9. Sabbā itthiyo dhammaṃ sunantiyo etāya sālāya nisīdīmsu.

all / women / doctrine / hearing / in this / in hall / were seated

All the women listening to the doctrine were seated in this hall.

10. Paṇḍitā yaṃ yaṃ desaṃ bhajanti tattha tatth'eva pūjitā honti.***

wise men / whichever / place / visit / here and there-just / venerated / are

Whichever place the wise men visit, they are venerated at that very place.

11. Buddhena buj्hitāni saccāni mayā'pi buj्hitabbāni.

by Buddha / understood / truths / by me-too / should be understood

The truths understood by the Buddha should be understood by me too.

12. Paraṃ lokam (taya) gacchante* tayā katam puññaṃ vā pāpaṃ vā tayā saddhiṃ gacchati.

[to] the other / [to] world / (you) / going / by you / done / merit or / evil or / with you / goes

As you go to the other world, good or evil done by you goes with you.

13. Thito vā nisinno vā gacchanto vā sayanto (or sayāno) vā ahaṃ sabbesu sattesu mettaṃ karomi.

stood or / seated or / going or / lying (down) or / I / in all / in beings / loving-kindness / do

Either standing, sitting, moving or lying down, I extend loving-kindness to all beings.

14. Vejjasālāya vasantānaṃ gilānānaṃ pure osadhaṃ dātabbaṃ, pacchā aparesaṃ dātabbaṃ.

in doctor-hall / dwelling / to sick people / earlier / medicine / should be given / to others / afterwards

Medicine should be given to the patients staying in the hospital first, (it) should be given to the others later.

15. Kiṃ nu kattabban'ti ajānantā te mama purato aṭṭhaṃsu.

what / - / to be done / not knowing / they / of me / in the presence / stood

Not knowing "what to be done", they stood in front of me.

16. "Pemato**** jāyati soko -- pemato jāyati bhayaṃ;

from attachment / arises / grief / from attachment / arises / fear

From attachment, grief arises, so does fear;

Pemato vipparamuttassa -- n'atthi soko kuto bhayaṃ."

from attachment / released / is not / grief / whence / fear

Released from attachment, without grief, where comes fear.

17. "Taṇhāya jāyati soko -- taṇhāya jāyati bhayaṃ;

from craving / arises / grief / from craving / arises / fear

From craving, grief arises, so does fear;

Taṇhāya vipparamuttassa -- n'atthi soko kuto bhayaṃ."

from craving / released / is not / grief / whence / fear

released from craving, without grief, where comes fear.

18. Ekasmiṃ samaye aññataro devo rattiyaṃ Buddhaṃ upasaṅkamitvā saddhāya vanditvā bhūmiyaṃ aṭṭhāsi.

on one / on occasion / a certain / deva / in night / Buddha / having approached / with faith / having saluted / on ground / stood

On one occasion, a certain deva approached the Buddha in the night, saluted (him) with faith and stood on the ground.

Ṭhito so devo Buddhāṃ ekaṃ pañhaṃ pucchi.
stood / that / deva / Buddha / one / question / asked
That deva, standing, asked the Buddha one question.

Pucchantassa devassa Buddhō evaṃ dhammaṃ desesi.
asking / deva / Buddha / thus / Dhamma / preached
The Buddha thus preached the Dhamma to the deva who is asking.

19. Te gaṅgāyaṃ nahāyante mayaṃ passimhā.
them / in river / bathing / we / saw
We saw them bathing in the river.

20. "Sabbesu bhūtesu nidhāya daṇḍaṃ*****
towards all / towards beings / having left aside / stick
Leaving aside the cudgel towards all beings,

Aviheṭṭhayaṃ aññataram'pi tesāṃ
not hurting / certain (one) - and / of them
and not hurting any of them,

Na puttam'iccheyya kuto sahāyaṃ
not / son / (he) should wish / whence / friend
he would not wish (for) a son. Whence a friend?

Eko care khaggavisāṇakappo."
one / should wander / like a rhinoceros
One should wander (alone) like a rhinoceros.

* These are Locative absolutes. Duroiselle 603(ī): The Locative absolute may often be translated by "when, while, since" and sometimes by 'although'. Warder Chapter 16: Noun (or Pronoun) + Participle [can be active or passive]. Both in locative case. See also Exercise 14B-10.

** Sentence in Absolute voice. See Ven. Pandita's explanation:

<http://groups.yahoo.com/group/Pāli/message/6595>

<http://groups.yahoo.com/group/Pāli/message/6626>

*** See Ven. Pandita's explanation on vicchā, the concept of reduplicated words, and analysis of the sentence in Relational Grammar:

<http://groups.yahoo.com/group/Pāli/message/6769>

**** 'to' is another suffix for forming the ablative.

***** Verse from Sutta Nipāta. More doctrinal information here:

<http://groups.yahoo.com/group/Pāli/message/6667>

Exercise 14-B: Translate into Pāli.

1. This was done by you.

idaṃ* / kataṃ / te

Idaṃ te kataṃ.

2. The branch was cut by him.

sākhā / chinnā / tena

Sākhā tena chinnā.

3. I saw a man going in the street.

ahaṃ / passiṃ / naraṃ / gacchantaṃ / visikhāya

Ahaṃ visikhāya gacchantaṃ naraṃ passiṃ.

4. She stood saluting the sage.

sā / aṭṭhāsi / vandantī / muniṃ

Sā muniṃ vandantī aṭṭhāsi.

5. I came home when he had gone to school.

ahaṃ / āgato / gharaṃ / tasmīṃ / gate** / pāṭhasālaṃ

Tasmīṃ pāṭhasālaṃ gate ahaṃ gharaṃ āgato.

6. The monkeys ate the fallen fruits.

kapayo / khādiṃsu / patitāni / phalāni

Kapayo patitāni phalāni khādiṃsu.

7. They saw her sitting in the hall.

te / passiṃsu / taṃ / nisīdantiṃ / salāya

Te salāya nisīdantiṃ taṃ passiṃsu.

8. You should not bathe in the river (Ganges).

tayā / na nahātabbaṃ / gaṅgāyaṃ

Tayā gaṅgāyaṃ na nahātabbaṃ.

9. Let him do what should be done.

so / karontu / yaṃ□taṃ / kattabbaṃ

Yaṃ kattabbaṃ taṃ so karontu.

10. Thus should it be understood by you.

evaṃ / te / taṃ / daṭṭhabbaṃ***

Evaṃ te taṃ daṭṭhabbaṃ.

11. The books written by me should not be given to them.

potthakāni / likhitāni / mayā / na dātabbāni / tesam

Mayā likhitāni potthakāni na tesam dātabbāni.

12. My friends saw the jewel that was thrown into the fire.
mayhaṃ / mittāni / passiṃsu / maṇiṃ / khittaṃ / aggimhi
Mayhaṃ mittāni aggimhi khittaṃ maṇiṃ passiṃsu.

13. I sat on the ground listening to the doctrine preached by the monks.
ahaṃ / nisīdiṃ / bhūmiyaṃ / suṇanto / dhammaṃ / desitaṃ / bhikkhūhi
Bhikkhūhi desitaṃ dhammaṃ suṇanto ahaṃ bhūmiyaṃ nisīdiṃ.

14. The virtuous should do much merit.
guṇavantehi / kattaḃbaṃ / bahuṃ / puññaṃ
Guṇavantehi bahuṃ puññaṃ kattaḃbaṃ.

15. The people saw the sick persons drinking medicine given by the physician.
narā / passiṃsu / gilāne / pibante / osadhaṃ / dinnaṃ / vajjena
Narā vajjena dinnaṃ osadhaṃ pibante gilāne passiṃsu.

* Refer to Lesson 15.

** Locative absolute: see also Exercise 14A-2/12.

*** Daṭṭhabba [from dassati]: should be seen as, should be regarded as.

Exercise 15-A: Translate into English.

1. Kim'idam?

what / this

What (is) this?

2. Kassa imāni?

whose / these

Whose (are) these?

3. Iminā te kiṃ payojanam?

with this / to you / what / use

Of what use is this to you?

4. Idam mayham hotu.

this / mine / is!

May this be mine. (Imperative)

5. Ko nāma ayaṃ puriso?

who / by name / this man

Who (is) this man?

6. Ayaṃ me mātulāni hoti.

this / my / aunt / is

This is my aunt.

7. Idam mayā kattabbam.

this / by me / should be done

This should be done by me.

8. Sabbam idam asukena katham.

all / this / by such and such / was done

All this was done by such and such.

9. Ayaṃ sāmī caṇḍo na hoti.

this / husband / fierce / is not

This husband is not fierce.

10. Ayaṃ me antimā jāti.

this / my / last / birth

This (is) my last birth.

11. Ayaṃ seto asso khippam na dhāvati.

this / white / horse / quickly / does not run

This white horse does not run quickly.

12. Guṇavantehi ime gilānā saṅgaṇhitabbā.
by virtuous ones / these / sick people / should be treated
These sick people should be treated by the virtuous ones.
13. "Yathā idaṃ tathā etaṃ - yathā etaṃ tathā idaṃ."*
as / this / thus / that / as / that / thus / this
"As this is, so is that; as that is, so is this."
Alt: "Such as this is, so, too, is that; such as that is, so, too, is this."
14. "Idaṃ vo ñātiṇaṃ hotu - sukhitā hontu ñātayo!"
this / your / for relatives / is! - happy / are! / relatives
May this be for your relatives - may (your) relatives be happy.
15. "Tvaṃ etasmiṃ pabbate vasa, ahaṃ imasmiṃ pabbate vasissāmi."
you / in that / in mountain / live! / I / in this / in mountain / will live
"You live in that mountain, I will live in this mountain."
16. "Namo tassa Bhagavato, arahato sammā-sambuddhassa."
homage / to him / to the Blessed One / to the exalted / to the Fully Enlightened One
"Homage to Him, the Blessed One, the exalted and Fully Enlightened One."
17. Asmiṃ loke ca paramhi ca guṇavantā sukhena vasanti.
in this / in world / and / in the other / and / virtuous ones / happily / live
In this and the other world, virtuous people live happily.
18. Asukāya nāma visikhāya asukasmiṃ ghare ayaṃ taruṇo vejjo vasati.
by such and such / by name / in street / in such and such / in house / this / young / doctor / lives
This young doctor lives in such and such a house in the street by such and such name.
19. Imehi pupphehi Buddhāṃ pūjetha.
with these / with flowers / to Buddha / make an offering!
Make an offering to the Buddha with these flowers.
20. Mayaṃ imasmiṃ ārāme mahantāni rukkhāni passāma.
we / in this / in park / big / trees / see
We see the big trees in this park.
21. Imassa gilānassa uṇhaṃ udakaṃ dātabbaṃ.
to this / to sick person / hot / water / must be given
Hot water must be given to this sick person.
22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.
father / on high / on seat / sat / son / on low / on seat / sat
The father sat on the high seat, the son sat on the low seat.

23. Imesu pupphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.
among these / among flowers / white and / red and / yellow and / flowers / having
taken / go

Take the white, red and yellow flowers among these flowers, and go.

24. Imāni khuddakāni phalāni mayaṃ na kiṇāma.

these / small / fruits / we / do not buy

We do not buy these small fruits.

25. Iminā dīghena maggena ete gamissanti.

by this / by long / by road / these / will go

These will go by this long road.

*This is the idappaccayatā formula.

Exercise 15-B: Translate into Pāli.

1. Who is this boy?

ko / (nāma) / ayaṃ / dārako

Ko nāma ayaṃ dārako?

Alt: Ko eso dārako?

2. This is my book.

idaṃ / hoti / me / potthakaṃ

Idaṃ me potthakaṃ hoti.

3. Who are these men?

ke / (nāma) / ime / narā

Ke nāma ime narā?

4. He is living in this house.

so / vasati / imasmiṃ / ghare

So imasmiṃ ghare vasati.

5. This was done by me.

idaṃ / kataṃ / me

Idaṃ me kataṃ.*

6. There is such a young doctor in this street.

atthi** / asuko / taruṇo / vejjo / asmiṃ / visikhāyaṃ

Atthi asuko taruṇo vejjo asmiṃ visikhāyaṃ.

7. Cold water should not be drunk by the sick.

sītaṃ / udakaṃ / na pātabbaṃ / gilānehi

Sītaṃ udakaṃ gilānehi na pātabbaṃ.

8. He is the last boy in the school.

so / hoti / antimo / dārako / pāṭhasalāyaṃ

So pāṭhasalāyaṃ antimo dārako hoti.

9. Did you see him sitting on this high seat?

tvaṃ / passo/addasā / taṃ / nisīdantaṃ / imasmiṃ / uccasmiṃ / āsanasmiṃ / (nanu)

Nanu (tvaṃ) imasmiṃ uccasmiṃ āsanasmiṃ nisīdantaṃ taṃ passo/addasā?

10. Take these long sticks and throw into the fire.

gahetvā / ime / dīghe / daṇḍe / khipāhi / aggimhi

Ime dīghe daṇḍe gahetvā aggimhi khipāhi.

11. May all these beings be happy!

sabbāni / imāni / bhūtāni / hontu / sukhitāni

Sabbāni imāni bhūtāni sukhitāni hontu.

12. I'd like to mount this white horse.

ahaṃ / icchāmi / āruhituṃ / idaṃ / setaṃ / assaṃ

Ahaṃ idaṃ setaṃ assaṃ āruhituṃ icchāmi.

13. Bring those small books and give to these boys.

āharitvā / tāni / khuddakāni / potthakāni / desi / tesānaṃ / dāraḱānaṃ

Tāni khuddakāni potthakāni āharitvā tesānaṃ dāraḱānaṃ desi.

14. You should wash your face with this hot water.

tvam / dhoveyyāsi / te / mukhaṃ / iminā / uḥhena / udakena

(Tvam) iminā uḥhena udakena (te) mukhaṃ dhoveyyāsi.

15. These Exalted Ones understood the Middle Path of the Buddha.

ime / arahantā / bujjhiṃsu / majjhimā / paṭipadā / Buddhassa

Ime arahantā Buddhassa majjhimā paṭipadā bujjhiṃsu.

16. This Doctrine was preached by the Blessed One.

ayaṃ / Dhammo / desito / Bhagavatā

Ayaṃ Dhammo Bhagavatā desito.

17. We shall go by this long way.

mayam / gamissāma / iminā / dīghena / maggena

Mayam iminā dīghena maggena gamissāma.

18. There are tall, big trees in this forest.

atthi / uccā / mahantā / rukkhā / imasmiṃ / aṭaviyaṃ

Atthi imasmiṃ aṭaviyaṃ uccā mahantā rukkhā.

19. I shall take these white flowers; you may take those red flowers.

ahaṃ / gaṇhissāmi / imāni / setāni / pupphāni / tvam / gaṇhāhi / tāni / rattāni /
pupphāni

Ahaṃ imāni setāni pupphāni gaṇhissāmi; tvam tāni rattāni pupphāni gaṇhāhi.

20. These are small ships.

imāni / honti / khuddakāyo / nāvāyo

Imāni khuddakāyo nāvāyo honti.

21. Young men and women should associate with the virtuous.

taruṇehi / narehi ca / (taruṇīhi) / narīhi ca / bhajittabbā / guṇavantā

Taruṇehi narehi ca taruṇīhi narīhi ca guṇavantā bhajittabbā.

22. This city is protected by a powerful king.

idaṃ / nagaraṃ / rakkhitaṃ / balavantena / narapatiṇā

Idaṃ nagaraṃ balavantena narapatiṇā rakkhitaṃ.

23. The courageous do not run away through fear.

dhitimantā / na dhāvanti / bhayena

Dhitimantā bhayena na dhāvanti.

24. Little children are playing with these dogs.

taruṇā / dārakā / kīḷanti / imehi / sunakhehi

Taruṇā dārakā imehi sunakhehi kīḷanti.

25. May the Blessed One preach the Doctrine to these monks and nuns!

Bhagavā / desetu / Dhammaṃ / amūsānaṃ / bhikkhūnaṃ ca / bhikkhunīnaṃ ca

Bhagavā amūsānaṃ bhikkhūnaṃ ca bhikkhunīnaṃ ca Dhammaṃ desetu.

* See also Ex.14B-1.

** 'atthi' is more for "existential" uses, i.e., something exists, as in the sentence above, whereas 'hoti' is "copulative", i.e. equating something with something else, e.g. taruṇo vejjo brāhmaṇo hoti - the young doctor is a Brahmin.

Exercise 16-A: Translate into English.

1. Cattār'imāni, bhikkhave, saccāni.

four - these / monks / truths

Monks, these (are) the four truths.

2. "Ekaṃ nāma kiṃ?"

one / by name / which

"Which is the one?"

3. Tisu lokesu sattā uppajjanti.

in three / in worlds / living beings / are born

Living beings are born in the three worlds.

4. Ekasmiṃ hatthe pañca aṅguliyo honti.

on one / on hand / five / fingers / (there) are

There are five fingers on one hand.

5. Ito sattame divase ahaṃ gamissāmi.

from now / on seventh / on day / I / shall go

I shall go on the seventh day from now.

Alt: I shall go in seven days' time.

6. Mayaṃ tīṇi vassāni imasmiṃ gāme vasimhā.

we / three / years / in this / in village / lived

We lived in this village (for) three years.

7. Ayaṃ pana imasmiṃ potthake soḷasamo paricchedo hoti.

this / but / in this / in book / sixteenth / chapter / is

This is but the sixteenth chapter in this book.

8. "Buddhaṃ saraṇaṃ* gacchāmi.

[to] Buddha / [for/as] refuge / (I) go

I go to the Buddha for/as refuge.

Dutiyam'pi** Buddhaṃ saraṇaṃ gacchāmi.

for second time-and / [to] Buddha / [for/as] refuge / (I) go

And for the second time, I go to the Buddha for/as refuge.

Tatīyam'pi Buddhaṃ saraṇaṃ gacchāmi.

for third time-and / [to] Buddha / [for/as] refuge / (I) go

And for the third time, I go to the Buddha for/as refuge.

9. So tassa tiṇṇaṃ puttānaṃ cattāri cattāri katvā dvādasa phalāni adāsi.

he / his / to three / to sons / four / four / having done / twelve / fruits / gave

He gave the twelve fruits to his three sons, four for each.

10. Etasmiṃ ghare catasso itthiyo vasanti.

in that / in house / four / women / live

The four women live in that house.

11. Yo paṭhamam āgaccheyya so paṇṇākāram labheyya.

who / first / should come / he / prize / should receive

Lit: He who should come first would receive the prize.

Who first should come, he the prize should receive.

Alt: The one who comes first should receive the prize.

12. Imasmiṃ ghare ayaṃ tatiyā bhūmi.

in this / in house / this / third / level

This (is) the third level in this house.

13. Antimena paricchena gahapatīhi pañca sīlāni rakkhitabbāni.

in last / in resort / by householders / five / precepts / should be observed

At least the five precepts should be observed by the householders.

14. Guṇavanto sadā pañca sīlāni ca aṭṭhamiyaṃ catuddasiyaṃ pañcadasiyaṃ ca aṭṭha sīlāni rakkhanti.

virtuous ones / always / five / precepts / and / on eighth / on fourteenth / on fifteenth / and / eight / precepts / observe

The virtuous ones always observe the five precepts; and the eight precepts on the eighth, fourteenth and fifteenth.

15. Bhikkhū pan'eva dvisata sattavīsati sikkhāpadāni rakkhanti.

monks / further-even / two hundred / twenty seven / rules / observe

The monks even observe a further two hundred and twenty seven rules.

16. Tassa seṭṭhino catupaṇṇāsakoṭi dhanam atthi.

of that / of millionaire / 54 crore / wealth / there is

That millionaire has 54 crore (of) wealth.

Lit: There is 54 crore wealth of that millionaire.

17. Ekasmiṃ māse tiṃsa divasā honti.

in one / in month / thirty / days / are

In one month, there are thirty days.

Ekasmiṃ vasse pana tisata pañcasatṭhi divasā honti.

in one / in year / however / three hundred / sixty five / days / are

In one year, however, there are three hundred and sixty five days.

18. Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

in this / in school / five hundred / students / study

Five hundred students study in this school.

* saraṇaṃ is an idiomatic representation of saraṇanti, an indeclinable compound.

Please refer to Ven. Pandita's explanation here:

<http://groups.yahoo.com/group/Pāli/message/7063>

** dutiyaṃ (adv.) for the second time; api (ind.) and, too.

Exercise 16-B: Translate into Pāli.

1. I gave him four books.

ahaṃ / adāsiṃ / tassa / cattāri / potthakāni

Ahaṃ tassa cattāri potthakāni adāsiṃ.

2. He lived three days in our house.

so / vasi / tīṇi / divasāni / amhākaṃ / ghare

So tīṇi divasāni amhākaṃ ghare vasi.

3. We have two eyes, but only one mouth.

Lit: We have two eyes, and also one mouth.

amhākaṃ / dve / cakkhūni / ca / api / ekaṃ / mukhaṃ

Amhākaṃ dve cakkhūni, api ca ekaṃ mukhaṃ.

4. There are thirty days in one month, and twelve months in one year.

honti / tiṃsa / divasā / ekasmiṃ / māse / pana / dvādasā / māsā / ekasmiṃ / vasse

Ekasmiṃ māse tiṃsa divasā honti, ekasmiṃ vasse pana dvādasā māsā.

5. They are now studying the twelfth chapter of the book.

te / idāni / uggaṇhanti / dvādasamaṃ / paricchedaṃ / potthakassa

(Te) idāni potthakassa dvādasamaṃ paricchedaṃ uggaṇhanti.

6. Which of these two presents would you take?

kiṃ / imesaṃ / dvinnaṃ / paṇṇākārānaṃ / tvaṃ / gaṇheyyāsi

Imesaṃ dvinnaṃ paṇṇākārānaṃ kiṃ tvaṃ gaṇheyyāsi?

7. The child bought three mangoes, ate one and took two home.

dārako / kiṇitvā / tayo / ambe / bhuñjitvā / ekaṃ / hari / dve / gharaṃ

Dārako tayo ambe kiṇitvā ekaṃ bhuñjitvā dve gharaṃ hari.

8. He will come on the 28th day of this month.

so / āgamissati / aṭṭha-vīsati / divase / imassa / māsassa

So imassa māsassa aṭṭha-vīsati divase āgamissati.

9. They took the Three Refuges and the Five Precepts today.

Lit: They took the Threefold Refuge together with the Five Precepts today.

te / yāciṃsu (requested) / tisaraṇena saha / pañcasīlāni / ajja

Te ajja tisaraṇena saha pañcasīlāni yāciṃsu.

10. There were two hundred patients in the hospital yesterday.

āsum / dve satāni / gilānā / gilānasālāyaṃ / hīyo

Hīyo dve satāni gilānā gilānasālāyaṃ āsum.

11. Seven days hence my father will come to see me.

sattame / divase / ito / me / janako / āgamissati / passitum / mamaṃ

Ito* sattame divase me janako mamaṃ passitum āgamissati.

12. Some householders observe the ten precepts on the fifteenth day.

eke / gahapatiyo / rakkhanti / dasa / sīlāni / paṇṇarasame / divase

Eke gahapatiyo paṇṇarasame divase dasa sīlāni rakkhanti.

13. If you do evil, you will be born in the four evil states.

sace / tvaṃ / kareyyāsi / papaṃ / tvaṃ / uppajjeyyasi** / catusu / duggatīsu

Sace (tvaṃ) papaṃ kareyyāsi tvaṃ catusu duggatīsu uppajjeyyasi.

14. If you do good, you will be born in the seven states of happiness.

sace / tvaṃ / kareyyāsi / puññaṃ / tvaṃ / uppajjeyyasi** / satte / sugatīsu

Sace (tvaṃ) puññaṃ kareyyāsi tvaṃ satte sugatīsu uppajjeyyasi.

15. He gave five hundred and received thousand.

so / datvā / pañca / satāni / labhi / sahaṣsaṃ

So pañca satāni datvā sahaṣsaṃ labhi.

16. She brought three presents for her three little sisters.

sā / āhari / tayo / paṇṇākāre / tassā / tissannaṃ / taruṇānaṃ / bhaginīnaṃ

Sā tassā tissannaṃ taruṇānaṃ bhaginīnaṃ tayo paṇṇākāre āhari.

17. My age is eighteen years.

mayhaṃ / āyu / hoti / aṭṭhadasa / vassā

Mayhaṃ āyu aṭṭhadasa vassā hoti.

18. In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a Fully Enlightened One in his thirty-fifth year.

(tassa) / ek'ūna-tiṃsatime / vasse / (so) / nikkhamma / gharasmā / vāyamitvā / cha / vassāni / so / bujjhitvā / cattāri / saccāni / bhavi / Sammā-sambuddho / (tassa) / pañca-tiṃsatime / vasse

Ek'ūna-tiṃsatime vasse gharasmā nikkhamma, cha vassāni vāyamitvā, cattāri saccāni bujjhitvā, so pañca-tiṃsatime vasse Sammā-sambuddho bhavi.***

After becoming a Buddha He preached the Doctrine for forty-five years.

hutvā / Buddhho / so / desesi / Dhammaṃ / pañca-cattālīsa / vassāni

Buddho hutvā so pañca-cattālīsa vassāni Dhammaṃ desesi.

* It is more common to place 'ito' before the length of time. See also Ex.16A-5.

** In this sentence where the optative is used, it is quite common in Pāli for the optative case to be used in both the subordinate clause and the main clause. See pg. 87, last paragraph, of Warder's.

*** We could also use "sammāsambodhiṃ abhisambujjhi", which is the phrase used in the Dhammacakkappavattana Sutta. The verb abhisambujjhati seems to be used often to describe "becoming" enlightened. Please see the Mahāparinibbānasutta, Sariputtasīhanādo, where the root "bhū" is used to mean "will be buddhas", "thus will be their morality", etc., whereas "sammāsambodhiṃ abhisambujjhiṃsu" is used to mean "attained to supreme enlightenment" (cp Walshe p. 235).

Exercise 17-A: Translate into English.

1. "Ayaṃ me attano attho."

this / my / own / matter

"This (is) my own matter."

2. "Na me so attā."

is not / mine / that / soul

"That is not my soul."

3. "Bhagavato etam* atthaṃ āroceyyāma."

to the Blessed One / this / matter / (we) shall inform

"We shall announce this matter to the Blessed One."

Alt: "We shall inform the Blessed One of this matter."

4. "Dhammaṃ cara rāja!"

Dhamma / practise! / O king

"O king, practise the Dhamma!"

Alt: "O king, walk the Dhamma!"

5. "Attā hi attano nātho - Ko hi nātho paro siyā."

self / indeed / own / refuge / what? / indeed / refuge / another / is

Lit: Self indeed (is) one's refuge, indeed what is another refuge.

Self indeed is one's refuge for what else could refuge be?

6. "Attānaṃ rakkhanto paraṃ rakkhati."

self / protecting / others / (he) protects

"Protecting oneself, he protects others."

Alt: He (who) protects oneself protects others,

Paraṃ rakkhanto attānaṃ rakkhati."

others / protecting / self / (he) protects

Protecting others, he protects oneself."

Alt: he (who) protects others protects oneself.

7. Atīte pana amhākaṃ raṭṭhe guṇavā rājā ahosi.

once upon a time / but / our / in country / virtuous / king / there was

Once upon a time, there was but (a) virtuous king in our country.

8. Raññā likhitam* idaṃ lekhaṇaṃ amaccā passantu!

by king / written / this / letter / ministers / see!

Let the ministers see this letter written by the king.

9. Pāpakehi amaccehi rañño ko attho?

with evil / with ministers / of king / what? / good

What (is) the good of a king with evil ministers?

10. Amhākaṃ rājānaṃ passitū puratthimāya disāya dve rājāno āgatā.

our / king / to see / to East / from direction / two / kings / have come**

The two kings have come from the Eastern direction (i.e. direction to the East) to see our king.

11. Rājā attano mahesiyā saddhiṃ pāsāde vasati.

king / own / with queen / in palace / lives

The king lives in the palace with his own queen.

12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantaṃ vanditvā etam'atthaṃ pucchimsu.

from four / from quarters / four / kings / having come / Blessed One / having venerated / this-matter / questioned

The four kings from the four quarters, having come and paid respect to the Blessed One, asked (about) this matter.

13. "Puttā m'atthi*** dhanaṃ m'atthi - Iti bālo vihaññati.

sons / have I / wealth / have I / thus / the foolish one / perishes

'I have sons, I have wealth', the fool thus perishes.

Attā hi attano n'atthi - Kuto puttā kuto dhanaṃ."

self / indeed / own / is not / whence / sons / whence / wealth

Indeed, the self is not (one's) own. How then sons? How then wealth?

14. "Attanā'va kataṃ pāpaṃ - attanā saṅkilissati.

by self-only / is done / evil / by self / (one) is defiled

By self alone is evil done, by self is one defiled.

Attanā akataṃ pāpaṃ - attanā'va visujjhati."

by self / is not done / evil / by self-only / (one) is purified

By self is not evil done, by self alone is one purified.

* ṃ is changed to m. Also from Duroiselle's Grammar (page 15):

42. When precedeng a vowel, niggahita becomes m:

(i) taṃ+atthaṃ=tamatthaṃ.

(ī) yaṃ+āhu=yam āhu.

(ii) kiṃ+etaṃ=kim etaṃ.

Remarks. Rule[s 39 and] 42 are not strictly adhered to in texts edited in Roman characters; in prose above all, niggahita is allowed to remain unchanged before a vowel or a consonant, even in the middle of a word sometimes; in poetry, the retention of niggahita or its change to m before a vowel, is regulated by the exigencies of the metres.

** Here, the copulative 'honti' is implied.

*** me-atthi: lit. of me there is.

This verse is taken from the Dhammapada v. 62.

This is the case where Pāḷi differs from English. In English we say "I have sons." In Pāḷi they say "There are sons of me." (here "there is sons of me"). It must be idiomatic, to fit with the meter, that "atthi" is still singular, when puttā is clearly nominative plural (i.e. the subject of the verb atthi). The strictly correct grammar should be: puttā me santi, dhanam m'atthi.

Exercise 17-B: Translate into Pāli.

1. I am my own master.

ahaṃ / (me) / attano / adhipati

Ahaṃ attano adhipati.

2. He advised himself.

so / ovadi / attam

So attam ovadi.

3. These presents were sent by the king.

ete / paṇṇākārā / pesitā / raññā

Ete paṇṇākārā raññā pesitā.

4. Good or evil is done by oneself.

puññaṃ va / pāpaṃ va / kataṃ / attena

Puññaṃ va pāpaṃ ca attena kataṃ.

5. The ministers taking their own sons went to the palace to see the king.

amaccā / gaṇhantā / (tassa) / attānaṃ / putte / gamiṃsu / pāsādaṃ / passitum / rājānaṃ

Attānaṃ putte gaṇhantā amaccā rājānaṃ passitum pāsādaṃ gamiṃsu.

6. It is not good for kings to get angry with the people.

na sundaraṃ / rājāno / kujjhanti / purisehi

Na sundaraṃ rājāno purisehi kujjhanti.

7. Virtuous kings are always respected by all.

guṇavanto / rājāno / sadā/niccaṃ / vanditā / sabbehi

Guṇavanto rājāno sadā/niccaṃ sabbehi vanditā.

8. He does not know his own good.

so / na jānāti / (tassa) / attano / atthaṃ

So attano atthaṃ na jānāti.

9. Righteous kings do not wish to associate with wicked kings.

dhammikā / rājāno / na icchanti / bhajitum / saddhiṃ / adhammikehi / rājūhi

Dhammikā rājāno adhammikehi rājūhi saddhiṃ bhajitum na icchanti.

10. By wisdom is one purified.

paññāya / attā / visujjhati

Attā paññāya visujjhati.

11. Ministers obtain wealth by means of kings.

amaccā / labhanti / dhanam / rājūbhi

Amaccā rājūbhi dhanam labhanti.

12. He for his own good associates with kings and ministers.

so / (tassa) / attano / atthassa / bhajati / rājūbhi ca / amaccehi ca

So attano atthassa rājūbhi ca amaccehi ca bhajati.

13. Some kings perish on account of their greediness towards the countries of others.

ekacce / rājāno / vihaññanti / (tassa) / lobhena / raṭṭhānaṃ / aññesaṃ

Ekacce rājāno aññesaṃ raṭṭhānaṃ lobhena vihaññanti.

14. The ministers told that matter to the king.

amaccā / ārociṃsu / taṃ / atthaṃ / rañño

Amaccā rañño taṃ atthaṃ ārociṃsu.

15. He does not shine like a king.

so / na dīpati / viya / eko / rājā

So eko rājā viya na dīpati.

Exercise 18-A: Translate into English.

1. "Nam'atthu* satthuno."

may praise be / to the teacher

"Praise be to the teacher!"

2. "Tayā sutam dhammam amhe'pi sāvehi."

by you / heard / doctrine / us-too / (may) cause to hear

"May (you) cause us also to hear the doctrine heard by you."

3. Satthā sāvake (or sāvakehi) dhammam desāpeti.

teacher / disciples / Dhamma / causes to preach

The teacher gets the disciples to preach the Dhamma.

4. Pitā puttam gāmam gameti.

father / son / [to] village / causes to go

The father makes the son go to the village.

5. Mātā attano dhītaram nahāpetvā pāṭhasālam pesesi.

mother / own / daughter / having caused to bathe / [to] school / sent

The mother got her own daughter to bathe and sent her to the school.

6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.

husband / own / by wife / guests / caused to treat

The husband got his wife to treat the guests.

Alt: The husband got his wife to treat the guests.

7. Dhītaro, dāsehi dārūni āharāpetvā aggiṃ dāpetha.

daughters / servants / firewood / having caused to bring / fire / kindle!

Daughters, get the servants to bring the firewood and kindle the fire!

8. Dhītūhi mātaro ca pitaro ca rakkhitabbā, mātūhi ca pitūhi ca dhītaro rakkhitabbā.

daughters / by mothers and / by fathers and / should be protected / mothers and /

fathers and / by daughters / should be protected

Parents should be protected by daughters, daughters should be protected by parents.

9. Mātā dhītare satthāram vandāpeti.

mother / daughters / teacher / causes to salute

The mother makes the daughters salute the teacher.

10. Ahaṃ mātuyā ca pitarā ca saddhiṃ āramam gantvā te dhammam sāveṣāmi.

I / with mother and / with father and / to temple / having gone / them / Dhamma / will cause to hear

I will go to the temple with mother and father, and get them to listen to the Dhamma.

11. Mātula, mayaṃ pana tava nattāro homa.

uncle / we / but / your / nephews / are

But, uncle, we are your nephews.

Tasmā no sādhukaṃ uggaṇhāpehi.

therefore / us / well / teach

Therefore, teach us well.

12. Satthā sotāre saccāni bodhento gāmā gāmaṃ nagarā nagaraṃ vicarati.

teacher / [to] hearers / truths / making known / from village / [to] village / from city / [to] city / wanders

From village to village, from city to city, the teacher wanders making the truths known to listeners.

13. Tesaṃ ratṭhe dhitimante netāre na passāma.

their / in country / courageous / leaders / (we) do not see

We do not see the courageous leaders in their country.

14. Mātari ca pitari ca ādarena mayaṃ bhattā attano dhanena mahantaṃ gharaṃ kārāpetvā te tattha vasāpesi.

towards mother and / towards father and / with care / my / husband / own / with wealth / big / house / caused to be built / them / there / caused to live

With care towards mother and father, my husband got the big house built with his own money and got them to live there.

* Namo + atthu = nam'atthu.

atthu -- Benedictive mood 3rd person singular of asa (to be).

Exercise 18-B: Translate into Pāli.

1. Talkers are not always doers.

vattāro / na honti / sadā / kattāro

Vattāro kattāro sadā na honti.

2. The leaders are not always conquerors.

netāro / na honti / sadā / jetāro

Netāro jetāro sadā na honti.

3. My father taught my brother well and made him a leader of the country.

mama / pitā / uggaṇhāpetvā / me / bhātaraṃ / sādhuṃ / kāresi / (taṃ) / netāraṃ / raṭṭhassa

Mama pitā me bhātaraṃ sādhuṃ uggaṇhāpetvā raṭṭhassa netāraṃ kāresi.

4. I made my mother give alms to the disciples of the Teacher.

aḥaṃ / me / mātaraṃ / dāpayāmi / dānaṃ / sāvakaṇaṃ / satthussa

Ahaṃ me mātaraṃ satthussa sāvakaṇaṃ dānaṃ dāpayāmi.

5. My nephew is reading the letter sent by his father.

mayhaṃ / nattā / vāceti / lekhaṇaṃ / pesitaṃ / tassa / pitarā

Mayhaṃ nattā tassa pitarā pesitaṃ lekhaṇaṃ vāceti.

6. Virtuous daughters cause their husbands to treat their mothers and fathers well.

guṇavantā / dhītaro / tāsānaṃ / bhattāro / saṅgaṇhāpenti / tāsānaṃ / pitaro ca / mātaro ca / sādhuṃ

Guṇavantā dhītaro tāsānaṃ pitaro ca mātaro ca tāsānaṃ bhattāro sādhuṃ saṅgaṇhāpenti.

7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.

sabbadā / amhaṃ / pitā ca / mātā ca / katvā / mettaṃ / sabbesu / sattesu / ovaḍanti / amhe / api / kātuṃ / tathā

Sabbadā amhaṃ pitā ca mātā ca sabbesu sattesu mettaṃ katvā amhe'pi tathā kātuṃ ovaḍanti.

8. Of my two brothers one is a talker and the other is a doer.

mamaṃ / dvīsu / bhātusu / eko / hoti / vattā / aparō / hoti / kattā

Mamaṃ dvīsu bhātusu eko vattā hoti aparō kattā hoti.

9. I do not cause my servants to give food to my husband.

aḥaṃ / na dāpemi / (me) / dāse / āhāraṃ / me / bhattu

Ahaṃ me bhattu āhāraṃ dāse na dāpemi.

10. Let the Teacher cause the monks to preach the Doctrine.

satthā / desāpetu / bhikkhūbhi / Dhammaṃ

Satthā bhikkhūbhi Dhammaṃ desāpetu.

There will be knowers.
bhavissanti* / ñātāro
Ñātāro bhavissanti.

They will understand the Truth and make others realise their Deliverance.
te / bujjhitvā / Dhammaṃ / bodhessanti / apare / tesam / muttiṃ
Te Dhammaṃ bujjhitvā apare tesam muttiṃ bodhessanti.**

11. Our fathers made our brothers cut the trees in the garden.
amhākaṃ / pitā / chindentī / amhākaṃ / bhātaro / rukkhe / ārāme
Amhākaṃ pitā amhākaṃ bhātaro ārāme rukkhe chindentī.

12. The conquerors caused the people to erect a large hall in the kingdom.
jetāro / kāresuṃ / purise / ekaṃ / mahantaṃ / sālaṃ / raṭṭhe
Jetāro purise raṭṭhe ekaṃ mahantaṃ sālaṃ kāresuṃ.

13. Daughters, you should not do evil, nor cause others to do evil.
dhītaro / tumhe / na kareyyātha / pāpaṃ / eva / na kāṛāpeyyātha / (paraṃ) /
(kātuṃ) / (pāpaṃ)
Dhītaro, tumhe pāpaṃ n'eva kareyyātha na kāṛāpeyyātha.

14. The monks should neither dig the ground nor cause others to dig the ground.
bhikkhavo / na khaṇeyyumuṃ / bhūmiṃ / eva / na khaṇāpeyyumuṃ / (paraṃ) /
(khaṇituṃ) / (bhūmiṃ)
Bhikkhavo bhūmiṃ n'eva khaṇeyyumuṃ na khaṇāpeyyumuṃ.

* See Warder p.54, under Future Tense, where he states: "(as and other verbs meaning 'to be' rarely form their own futures, bhavissati is used for all of them)"

** See Warder p.80 for further information on the order of accusatives with causative verbs.

An Elementary Pāli Course Lesson XIX

Exercise 19-A: Translate into English.

1. "Etad* avoca** satthā."

this / spoke / teacher

"This the teacher spoke."

2. "Bhagavā etam'āha."

the Blessed One / this / spoke

"The Blessed One spoke this."

3. "Idam'avoca Bhagavā."

this / spoke / the Blessed One

"This the Blessed One spoke."

4. "Ācariyā evam'āha."

teachers / thus / spoke

"The teachers spoke thus."

5. "Atthaṃ hi nātho saraṇaṃ avoca."***

meaning / indeed / lord / refuge / spoke

"The meaning (is) truly the refuge", spoke the Lord.

6. "Satthā taṃ itthiṃ āha - 'etissā tava puttaṃ dehi'ti."

teacher / [to] that / [to] woman / said / to her / your / son / give

"The teacher said to that woman: 'Give your son to her.' "

7. Eko go tamasi khettaṃ agamā.

one / bull / in darkness / [to] field / went

One bull went to the field in darkness.

8. Vayasā ahaṃ pañca vīsati vassāni.

by age / I / twenty five / years

I am twenty five years of age.

9. "Manasā saṃvaro sādhu."

with mind / restraint / good

"Restraint of the mind is good."

10. "Taṃ sādhukaṃ suṇāhi, manasi karohi."

it / well / hear / on mind / work

"Listen well (and) pay attention****."

11. Amhākaṃ sattuno pāde mayaṃ sirasā avandamhā.

our / teacher's / at foot / we / with head / paid homage

We paid homage at our teacher's foot with (our) head.

12. Tava vacasā vā manasā vā mā kiñci pāpakam kammaṃ karohi.
your / with word / or / with mind / or / do not / any / wicked / deed / do!
Do not do any wicked deed with your word(s) or mind.

13. Ayaṃ nāvā ayasā katā.
this / ship / with iron / was built
This ship was built with iron.

14. Satta ahāni mayaṃ kiñci'pi āhāraṃ na abhuñjamhā.
seven / throughout days / we / any-at all / food / did not eat
We did not eat any food at all for seven days.

15. Mayhaṃ bhātā gonaṃ tiṇaṃ adā.
my / brother / to bulls / grass / gave
My brother gave grass to the bulls.

* etaṃ + avoca = etad avoca

** See PED vatti.

*** This passage comes from the Kaṅkhāvitaraṇī, Buddhaghosa's atthakathā to the two Pātimokkhas. For more details, see the following message by Ven. Dhammanando: <http://groups.yahoo.com/group/Pāli/message/7352>

**** See PED p.521, under entry for mano/manas.

Exercise 19-B: Translate into Pāli.

1. There is no dust in this street.

n'atthi / rajaṃ / imāyaṃ / visikhāyaṃ

Imāyaṃ visikhāyaṃ rajaṃ n'atthi.

2. The consent of the sick monks should be taken.

chandā / gīlānānaṃ / bhikkhūnaṃ / gahetabbā

Gīlānānaṃ bhikkhūnaṃ chandā gahetabbā.

3. Fathers carry their sons on their shoulders.

pitaro / haranti / tesam / putte / tesam / uresu

Pitaro (tesam) uresu tesam putte haranti.

4. My father is 45 years of age.

mayhaṃ / pitā / pañca-cattālīsati / vassāni / vayasā

Vayasā mayhaṃ pitā pañca-cattālīsati vassāni.

5. The World was in darkness for four days.

loko / ahesuṃ / tame / cattāro / ahāni

Loko cattāro ahāni tame ahesuṃ.

6. We should purify our own mind.

mayam / visujjhāpenti / amhākaṃ / attānaṃ / manāni

Mayam (amhākaṃ) attānaṃ manāni visujjhāpenti.

7. A fruit from the tree fell on my head.

ekaṃ / phalaṃ / rukkhamhā / pati / mayhaṃ / sirasi

Ekaṃ phalaṃ rukkhamhā mayhaṃ sirasi pati.

8. The farmers caused their sons to give grass to the cattle and went to the city.

kassakā / dāpetvā / tesam / putte / tiṇaṃ / gavaṃ / agamiṃsu / nagaraṃ

Tesam putte gavaṃ tiṇaṃ dāpetvā kassakā nagaraṃ agamiṃsu.

9. People revere him on account of his asceticism.

manussā / pūjenti / taṃ / tassa / tapaso

Manussā (tassa) tapaso taṃ pūjenti.

10. In glory may you shine like the moon.

yasā / tvam / dippāhi / viya / cando

Yasā cando viya (tvam) dippāhi.

11. The king by his majesty conquered all the people.

rājā / tassa / tejā / jinī / sabbe / manusse

Rājā (tassa) tejā sabbe manusse jinī.

12. They have no anger in their minds.

te / n'atthi / kodho / tesaṃ / manesu

(Te) tesaṃ manesu kodho n'atthi.

13. The cattle do not drink the water of this lake.

gāvo / na pibanti / udakaṃ / imassa / sarassa

Gāvo imassa sarassa udakaṃ na pibanti.

14. There is no essence in this milk.

n'atthi / ojaṃ / imasmiṃ / payasmiṃ

Imasmiṃ payasmiṃ ojaṃ n'atthi.

Exercise 20-A: Translate into English.

1. "Sabbadānaṃ dhammadānaṃ jināti."

all gifts / gift of truth / surpasses

"The gift of truth surpasses all gifts."

sabbadānaṃ = sabbam + dānaṃ [K]

dhammadānaṃ = dhammam'eva dānaṃ [K]

2. "Ahaṃ te saddhiṃ puttadhītūhi dāsī bhavissāmi."

I / with you / by sons and daughters / maid-servant / will become

"I, with you, will become a maid-servant, by/with sons and daughters."

puttadhītūhi = puttehi ca dhītūhi ca [D]

3. "Tisaraṇena saddhiṃ pañcasīlaṃ detha me bhante."

with three-fold refuge / five-fold precept / may give / to me / Rev. Sirs

"Rev. Sirs, may you give the five-fold precept with the three-fold refuge to me."

tisaraṇaṃ = tayo-saraṇāni [Kn]

pañcasīlaṃ = pañca-sīlāni [Kn]

4. "Iti'pi so Bhagavā ahaṃ, sammā-sambuddho,... satthā devamanussānaṃ..."

indeed-just so / such / the Blessed One / exalted / Fully Enlightened One / teacher / of gods and men

"Indeed so, such (is) the Blessed One, exalted, the Fully Enlightened One,... teacher of gods and men..."

devamanussānaṃ = devānaṃ ca manussānaṃ ca [D]

5. "Mātāpitā disā pubbā, ācariyā dakkhiṇā disā."

mother and father / direction / eastern / teachers / south / direction

"Mother and father: eastern direction, teachers: southern direction."

mātāpitā = mātā ca pitā ca [D]

6. Paralokaṃ gacchantam puttadhītaro vā bhātaro vā hatthigavāssaṃ vā na anugacchanti (follow).

[to] the other world / going / sons and daughters or / brothers or / elephants, cattle and horses or / do not follow

Sons and daughters, or brothers, or elephants, cattle and horses, do not follow (one) going to the other world.

puttadhītaro = puttā ca dhītaro ca [D]

hatthigavāssaṃ = hatthi ca gavo ca assā ca [D]

7. Eko taruṇavejjo vejjakammaṃ karonto gāmanagaresu vicarati.
certain / young doctor / medical work / doing / in villages and cities / wanders
A certain young doctor wanders in cities and villages performing medical work.

taruṇavejjo = taruṇo + vejjo [K]
vejjakammaṃ = vejjassa-kammaṃ [T]
gāmanagaresu = gāmesu ca nagaresu ca [D]

8. Dārakadārikāyo tesam mātāpitunnaṃ ovāde tathavā kiñci'pi pāpakammaṃ na karonti.
boys and girls / their / parents' / advice(s) / having heeded / any-at all / evil deeds / do not do
The children heed their parents' advice and do not do any evil deeds at all.

dārakadārikāyo = dārakā ca dārikāyo ca [D]
mātāpitunnaṃ = mātunnaṃ ca pitunnaṃ ca [D]
pāpakammaṃ = pāpaṃ + kammaṃ [K]

9. Sītodakaṃ vā uṇhodakaṃ vā āhara.
either cold water / or hot water / bring!
Bring either cold water or hot water!

sītodakaṃ = sītaṃ + udakaṃ [K]
uṇhodakaṃ = uṇhaṃ + udakaṃ [K]

10. Amhākaṃ Buddho pana pubbe Sumedhapaṇḍito nāma ahosi.
our / Buddha / but / in former life / Sumedha the wise / by name / was
Our Buddha was but (known as) Sumedha the wise in (his) former life.

Sumedhapaṇḍito = Sumedho + paṇḍito [K]

11. Sattasu dhanesu saddhādhanaṃ pana paṭhamam;
sīladhanaṃ dutiyam, paññādhanaṃ sattamam.
among seven / among wealth(s) / wealth of faith / yet / first / wealth of virtue / second / wealth of knowledge / seventh
Among the seven wealth(s), the wealth of faith (is) yet the first, the wealth of virtue (is) second, the wealth of knowledge (is) seventh.

saddhādhanaṃ = saddhā'eva dhanam [K]
sīladhanaṃ = sīla'eva dhanam [K]
paññādhanaṃ = paññā'eva dhanam [K]

12. Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbaṃ.
towards bipeds or / towards quadrupeds or / always / heart of loving kindness / (one) should live
One should always live with a heart of loving kindness towards bipeds and quadrupeds.

dvipadesu = dve-padesu [Kn]
catuppadesu = caturo-padesu [Kn]
mettacittam = mettam'eva cittam [K]

13. Aham khīṇāsava vā na diṭṭhapubbo, satthudhammaṃ vā na sutapubbo.
I / saints or / not seen before / teacher's doctrine or / not heard before
I have never before seen saints or heard the doctrine of the teacher.

khīṇāsava = khīṇa + āsava [B]
diṭṭhapubba = diṭṭha + pubba [T]*
satthudhammo = satthussa-dhammo [T]
sutapubba = suta + pubba [T]*

14. Itthipurisā sukhadukkhaṃ bhuñjamānā tibhave vicaranti.
men and womean / pain and pleasure / experiencing / three-fold existence / wander
Men and women experiencing pain and pleasure wander in the three-fold existence.

itthipurisā = itthī ca purisā ca [D]
sukhadukkhaṃ = sukhañ ca dukkhañ ca [D]
tibhavaṃ = tayo-bhavā [Kn]

15. Amaccaputtā rājabhayena mahāpāsādato** nikkhamiṃsu.
minister's sons / with fear from king / from great palace / left
The minister's sons, fearing the king, left the great palace.

amaccaputtā = amaccassa-puttā [T]
rājabhayena = raññā-bhayena [T]
mahāpāsādo = mahatā + pāsādato [K]

16. Mayhaṃ antevāsikesu dve brahmacārino saddhācetasā*** Buddhadesitaṃ
dhammaṃ sutvā samaṇadhammaṃ katvā diṭṭhadhammā ahesuṃ.
my / among pupils / two / ones who lead the holy life / with a heart of faith /
preached by the Buddha / doctrine / having heard / duties of a monk / having done /
ones who realised the truth / were
Two, among my students, leading a holy life with a heart of faith, having heard the
doctrine preached by the Buddha and carried out the duties of a monk, had realised
the truth.

antevāsikesu = ante-vāsikesu [T]
brahmacārī = brahma + cārī [B]
saddhācittam = saddhā'eva cittam [K]
Buddhadesitaṃ = Buddhena-desitaṃ [T]
samaṇadhammaṃ = samaṇassa-dhammaṃ [T]
diṭṭhadhammo = diṭṭha + dhamma [B]

* See explanation by Ven. Dhammanando here:
<http://groups.yahoo.com/group/Pāli/message/7877>

** 'To' is another suffix for forming the Ablative. See also Exercise 14-A.

*** cetasā is the instrument form of ceta [declined like mana, see PED]

[A]vyayībhāva

[B]ahubbīhi

[D]vanda

[K]ammadhāraya {[n]umerical}

[T]appurisa

Exercise 20-B: Translate into Pāli.

1. The boys and girls are studying diligently.
dārakadārikāyo / uggaṇhanti / appamādena
Dārakadārikāyo appamādena uggaṇhanti.

dārakadārikāyo = dārakā ca dārikāyo ca [D]

2. The monks and nuns heard the Teacher's Doctrine and gained their Deliverance.
bhikkhubhikkhuniyo / sutvā / satthudhammaṃ / labhiṃsu / tesam / muttiṃ
Bhikkhubhikkhuniyo satthudhammaṃ sutvā tesam muttiṃ labhiṃsu.

bhikkhubhikkhuniyo = bhikkhū ca bhikkhuniyo ca [D]
satthudhammaṃ = satthussa-dhammaṃ [T]

3. Sons and daughters should respect their parents.
puttadhītarō / pūjeyyumaṃ / tesam / mātāpitara
Puttadhītarō tesam mātāpitara pūjeyyumaṃ.

puttadhītarō = puttā ca dhītarō ca [D]
mātāpitara = mātaro ca pitaro ca [D]

4. Little children wash their hands and feet with hot water.
taruṇadārakā / dhovanti / (tesam) / hatthapāde / uṇhodakena
Tarūṇadārakā uṇhodakena hatthapāde dhovanti.

taruṇadārakā = taruṇā + dārakā [K]
uṇhodakena = uṇhena + udakena [K]
hatthapāde = hatthe ca pāde ca [D]

5. O young men! You should not associate with evil friends.
taruṇapurisā / tumhe / na bhajeyyātha / pāpamittehi saddhiṃ
Tumhe taruṇapurisā* pāpamittehi saddhiṃ na bhajeyyātha.

taruṇapurisā = taruṇā + purisā [K]
pāpamittehi = pāpehi + mittehi [K]

6. Sun and Moon shine in the sky.
candasuriyā / dippanti / ākāse
Candasuriyā ākāse dippanti.

candasuriyā = cando ca suriyo ca [D]

7. My brother's son is a pupil in a village-school.
mayhaṃ / bhātussa / putto / hoti / antevāsiko / gāmapāṭhasālāyaṃ
Mayhaṃ bhātussa putto gāmapāṭhasālāyaṃ antevāsiko hoti.

gāmapāṭhasālāyaṃ = gāmassa-pāṭhasālāyaṃ [T]
antevāsiko = ante-vāsiko [T]

8. Great beings are born amongst men for the good of the world.

[mahāsattā](#) / [uppajjanti](#) / [purisesu](#) / [atthāya](#) / [lokassa](#)

Mahāsattā lokassa atthāya purisesu uppajjanti.

mahāsattā = mahantā + sattā [K]

9. In this vessel is well-water and in that is sea-water.

[etasmiṃ](#) / [ghaṭasmiṃ](#) / [atthi](#) / [kūpodakaṃ](#) / [tasmiṃ](#) / [atthi](#) / [samuddodakaṃ](#)

Etasmiṃ ghaṭasmiṃ kūpodakaṃ tasmiṃ samuddodakaṃ atthi.

kūpodakaṃ = kūpassa-udakaṃ [T]

samuddodakaṃ = samuddassa-udakaṃ [T]

10. The lion is the king of the quadrupeds.

[siho](#) / [hoti](#) / [rājā](#) / [catuppadānaṃ](#)

Siho catuppadānaṃ rājā hoti.

catuppadānaṃ = caturo-padānaṃ [Kn]

11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.

[tassa](#) / [antevāsikā](#) / [adaṃsu](#) / [tisaraṇaṃ ca](#) / [aṭṭhasīlaṃ ca](#) / [upāsakopāsikānaṃ](#)

Tassa antevāsikā upāsakopāsikānaṃ tisaraṇaṃ ca aṭṭhasīlaṃ ca adaṃsu.

upāsakopāsikānaṃ = upāsakānaṃ ca upāsikānaṃ ca [D]

tisaraṇaṃ = tayo-saraṇāni [Kn]

aṭṭhasīlaṃ = aṭṭha-sīlāni [Kn]

12. These chairs and beds were washed by the servants and maid-servants today.

[etāni](#) / [mañcapīṭhāni](#) / [dhovitāni](#) / [dāsadāsīhi](#) / [ajja](#)

Etāni mañcapīṭhāni ajja dāsadāsīhi dhovitāni.

mañcapīṭhāni = mañcā ca pīṭhāni ca [D]

dāsadāsīhi = dāsehi ca dāsīhi ca [D]

13. May I understand the four-fold Truth preached by the Buddha and be a Desireless One!

[ahaṃ](#) / [bujjhivā](#) / [catusaccaṃ](#) / [desitaṃ](#) / [Buddhena](#) / [bhavāmi](#) / [nittaṇho](#)

(Ahaṃ) Buddhena desitaṃ catusaccaṃ bujjhivā nittaṇho bhavāmi.

catusaccaṃ = cattāri-saccāni [Kn]

nittaṇho = ni + taṇhā [B]

14. These is no fear of death to the Saints.

na atthi / maccubhayaṃ / arahantānaṃ

Arahantānaṃ maccubhayaṃ na atthi.

maccubhayaṃ = maccunā-bhayaṃ [T]

15. Never before have I seen white elephants or blue horses.

Lit: White elephants or blue horses are not seen before by me.

setahatthayo vā / nīlassā vā / na diṭṭhapubbā / mayā

Setahatthayo vā nīlassā vā na mayā diṭṭhapubbā.

setahatthayo = sete + hatthayo [K]

nīlassā = nīle + assā [K]

diṭṭhapubba = diṭṭha + pubba [T]

16. By this gift of Truth may I be an all-knowing Buddha!

iminā / Dhammadānena / ahaṃ / bhavāmi / Sabbaññubuddho

(Ahaṃ) iminā Dhammadānena Sabbaññubuddho bhavāmi!

Dhammadāna = Dhammena'eva dānena [K]

Sabbaññubuddho = sabbaññū Buddho [K]

* The vocative is used enclitically (i.e., cannot stand at the beginning of a sentence).
See Warder p32.

Exercise 21-A: Translate into English.

1. "Mā nivatta abhikkama."

do not / turn back / go forward

"Do not turn back, go forward."

nivattati = ni-vattati [**Vf**]

abhikkamati = abhi-k-kamati [**Vf**]

2. Puttadhītūhi mātāpitaro yathāsatti saṅgaṇhetabbā.

sons and daughters / mothers and fathers / according to their abilities / should be treated

Parents should be treated by (their) sons and daughters according to their abilities.

puttadhītūhi = puttehi ca dhītūhi ca [**D**]

mātāpitaro = mātaro ca pitaro ca [**D**]

yathāsatti = yathā-satti [**A**]

3. Idh'āgacchatha, bhikkhavo, yathāvuḍḍhaṃ* vandatha.

here-come / monks / according to seniority / pay respect

Come here, monks, pay (your) respect according to seniority.

yathāvuḍḍhaṃ = yathā-vuddha [**A**]

4. Sace'pi dujjanā yāvajīvaṃ sujane bhajeyyumaṃ tesamaṃ koci'pi attho na bhaveyya.

if-even / evil ones / till life lasts / good men / should associate / to them / any-at all / good / should not be

Even if the evil ones should associate (with) the good men for life, (it) should not be (of) any good to them at all.

dujjana = du-j-jana [**K**]

yāvajīvaṃ = yāva-jīva [**A**]

sujana = su + jana [**K**]

5. Sudesitaṃ Buddhadhammaṃ uggaṇhāmi yathābalaṃ.

well-preached / Buddha's doctrine / (I) learn / according to strength

I learn the well-preached doctrine of the Buddha according to my strength.

sudesita = su-desita [**Vf**]

Buddhadhammaṃ = Buddhassa-dhammaṃ [**T**]

yathābalaṃ = yathā-bala [**A**]

6. Sabbe devamanussā manussaloke vā devaloke vā yathākammaṃ uppajjanti.
all / gods and men / human world or / heavenly world or / according to deeds / are born

All gods and men are born in the human world or the heavenly world according to deeds.

devamanussā = devā ca manussā ca [D]

manussaloke = manussānaṃ-loke [T]

devaloke = devassanaṃ-loke [T]

yathākammaṃ = yathā-kamma [A]

7. **Tāv'āhaṃ Pāḷibhāsaṃ uggaṇhāmi.

still-I / Pāḷi language / learn

(I) still learn the Pāḷi language.

Api ca kho pana*** tassa bhāsāya paṭilekhanaṃ likhituṃ vāyamāmi.

nevertheless / his / in language / letter in reply / to write / strive

Nevertheless, (I) strive to write a letter in reply in his language.

paṭilekhana = paṭi-lekhana [K]

8. Tass'antevāsikā gāmanigamesu vicaritvā suriyodaye**** nagaraṃ sampāpuṇṇṇsu.
his-pupils / in villages and market towns / having wandered / at sunrise / [at] city / arrived

His pupils, having wandered in villages and hamlets, reached the city at sunrise.

antevāsikā = ante-vāsikā [T]

gāmanigamesu = gāmesu ca nigamesu ca [D]

9. Senāpatiputto anupubbena tassa raṭṭhe senāpati ahosi.

general's son / in course of time / his / in country / general / became

In the course of time, the general's son became the general in his country.

senāpatiputto = senāpatissa-putto [T]

anupubbaṃ = anu-pubba [A]

10. "Iti h'etaṃ vijānāhi paṭhamo so parābhavo."

thus / indeed-this / learn! / first / he / defeat

Thus, learn this indeed: it is the first failure!

Alt: "Know that to be so indeed: that is the first failure."

parābhavo = parā-bhavo [K]

11. Duranubodhaṃ abhidhammaṃ yathābalaṃ paṇḍitā-sotūnaṃ desetum vaṭṭati*.

difficult to understand / higher Doctrine / according to strength / to wise hearers / to preach / it is fit

It is fit to preach to the wise hearers according to (their) strength the higher Doctrine (which is) difficult to understand.

duranubodham = du-r-anubodha [**Vf**]
abhidhammam = abhi-dhamma [**K**]
yathābalaṃ = yathā-bala [**A**]

12. Uparājā paṭirājānaṃ abhibhavituṃ upanagaraṃ gato.
viceroy / hostile kings / to overcome / [to] suburb / is gone
The viceroy is gone to the suburb to overcome the hostile kings.

uparājā = upa + rājā [**K**]
paṭirājā = paṭi + rājā [**K**]
upanagaraṃ = upa-nagara [**A**]

13. Sattasattāhaṃ so nirāhāro'va vane vasi.
seven-seven-day / he / without food-so / in forest / lived
So he lived seven weeks in the forest without food.

nirāhāra = ni-r-āhāra [**B**]

14. Mahāsetṭhino corabhayena yathāsukhaṃ na supimṣu.
multi-millionaires / with fear from thief / comfortably / did not sleep
Having fear of the thief, the multi-millionaires did not sleep comfortably.

mahāsetṭhino = mahā + setṭhino [**K**]
corabhayena = corasmā-bhayena [**T**]
yathāsukhaṃ = yathā-sukha [**A**]

15. "Attā hi kira duddamo."
self / indeed / truly / difficult to tame
"Indeed self truly (is) difficult to tame."

duddama = du-d-dama [**B**]

* yathāvuddhaṃ = yathāvuddhaṃ
** tāva = still
*** api ca kho pana = nevertheless
**** See Lesson 24. Also compare Ex.12B-14.
***** vaṭṭati = it is fit

[**A**]vyayībhāva
[**B**]ahubbīhi
[**D**]vanda
[**K**]ammadhāraya {[**n**]umerical}
[**T**]appurisa
[**V**]erbal Pre[**f**]ix

7. It is not right to sleep after meals as one wishes.
na vaṭṭati / sottuṃ / pacchābhattaṃ / yāvadatthaṃ
Yāvadatthaṃ pacchābhattaṃ sottuṃ na vaṭṭati.

yāvadatthaṃ = yāva-attha [A]
pacchābhattaṃ = pacchā-bhatta [A]

8. He is yet studying the Higher Doctrine.
so / tāva / uggaṇḥati / abhidhammaṃ
Tāva so abhidhammaṃ uggaṇḥati.

Nevertheless he will try to teach it according to his strength.
api ca kho pana / so / vāyamiṣṣati / uggaṇḥāpetuṃ / taṃ / yathābalaṃ
Api ca kho pana, (so) yathābalaṃ (taṃ) uggaṇḥāpetuṃ vāyamiṣṣati.

abhidhamma = abhi-dhamma [K]
yathābalaṃ = yathā-bala [A]

9. Boys, I shall question you now.
dāraḱā / ahaṃ / pucchāmi / tumhe / idāni
Ahaṃ dāraḱā idāni tumhe pucchāmi.

You must give answers according to order.
tumhe / paṭivadeyyātha / yathākkamaṃ
Tumhe yathākkamaṃ paṭivadeyyātha.

yathākkamaṃ = yathā-kama [A]
paṭivadati = paṭi-vadati [Vf]

10. Pupils follow their teachers according to their ability.
antevāsikā / anugacchanti / (tesaṃ) / satthāro / yathāsatti
Antevāsikā yathāsatti satthāro anugacchanti.

antevāsiko = ante-vāsiko [T]
yathāsatti = yathā-satti [A]
anugacchati = anu-gacchati [Vf]

11. Take as much as you require and go away from this home.
gahetvā / yāvadatthaṃ / nikkhamāhi / imamhā / gharamhā
(Tvam) yāvadatthaṃ gahetvā imamhā gharamhā nikkhamāhi.

yāvadatthaṃ = yāva-attha [A]

12. It is not right for good men to look down upon bad men and women.
na vaṭṭati / sujanā / avamaññituṃ / asādhū / naranāriyo
Sujanā asādhū naranāriyo avamaññituṃ na vaṭṭati.

sujana = su-jana [K]
naranāriyo = narā ca nāriyo ca [D]
avamāññati = ava-maññati [Vf]

13. The mind is indeed difficult to tame.**

mano / kira / hi / duddamo

Mano*** hi kira duddamo.

Alt: Manam*** hi kira duddamo.

The wise nevertheless overcome it by degrees.

paṇḍitā / api ca kho pana / atigacchanti / (taṃ) / anupubbaṃ

Api ca kho pana paṇḍitā anupubbaṃ atigacchanti.

duddama = du-d-dama [B]
anupubbaṃ = anu-pubba [A]
atigacchati = ati-gacchati [Vf]

14. When the moon arises darkness disappears.

candodaye**** / tamo / antaradhāyati

Candodaye tamo antaradhāyati.

candodaya = canda + udaya [T]

15. Healthy people do not eat and sleep as much as they like.

nīrogā / na bhuñjanti / na supanti / yāvadatthaṃ

Nīrogā yāvadatthaṃ na bhuñjanti yāvadatthaṃ na supanti.

nīroga = nī-roga [B]
yāvadatthaṃ = yāva-d-attha [A]

* Puttadāra = wife and children (family); puttadārā = families [see PED putta]

** Compare Ex21A-15.

*** Mana can be either masculine or neuter. If masculine: Mano hi... If neuter: Manam hi...

**** Compare Ex21A-8.

Exercise 22-A: Translate into English.

1. "Rājā bhavatu dhammiko."

king / may...be / righteous

"May the king be righteous."

dhammika = dhamma + ika [Nr]

2. "Socati puttehi* puttimā**."

grieves / because of sons / he who has sons

He who has sons grieves because of the sons.

puttima = putta + ima [Nr]

3. Tava paṇḍicena mama kiṃ payojanam?

your / with wisdom / to me / what / use

Of what use is your wisdom to me?

paṇḍicca = paṇḍita + ya [Nr]

4. Aham mama mātāpitaram*** sadā dvikkhattuṃ vandāmi.

I / my / mother and father / always / twice / pay respect

I always greet my mother and father twice.

mātāpitaram = mātaram ca pitaram ca [D]

dvikkhattuṃ = dvi + kkhattuṃ [Nr]

5. Manussattam'pi labhivā kasmā tumhe puññaṃ na karotha?

manhood-too / having obtained / why / you / good / do not do

Having also obtained the human state, why do you not do good?

manussatta = manussa + tta [Nr]

6. Eso saddho dāyako sabbadā sīlam sammā rakkhati.

this / faithful / supporter / everyday / precepts / properly / observes

This faithful supporter observes the precepts properly everyday.

saddha = saddhā + a [Nr]

dāyaka = dā + aka [Vr]****

7. Sabbesu devamanussesu sammā-sambuddho pana seṭṭho hoti.

among all / among gods and men / fully enlightened one / but / best / is

But the Fully Enlightened One is the best among all gods and men.

devamanussesu = devesu ca manussesu ca [D]

8. Imesaṃ dvinnam sāvakaṇaṃ ayaṃ pana jeyyo seyyo ca hoti.
of these / of two / of disciples / this / however / older / better / and / is
However, of these two disciples, this is older and better.

jeyya = ji + iya [Nr]
seyya = /root + iya [Nr]*****

9. Tasmim āpaṇe vāṇijo dārumayabhaṇḍāni na vikkiṇāti.
in that / in shop / merchant / wooden goods / does not sell
The merchant in that shop does not sell wooden goods.

dārumaya = dāru + maya [Nr]
dārumayabhaṇḍāni = dārumayāni + bhaṇḍāni [K]

10. Yo saddho vā pañño vā yaṃ yaṃ desaṃ gacchati so tatth'eva pūjito hoti.*****
which / faithful or / wise or / whichever / place / goes / he / there-just / venerated / is
Whichever place that the faithful or the wise goes, he is venerated right there.

11. Mahārañño kaniṭṭhaputto imasmim ratṭhe setṭharājabhaṇḍāgārīko hoti.
great king's / youngest son / in this / in country / chief treasurer of the king / is
The youngest son of the great king is the chief treasurer of the king in this country.

mahārañño = mahato + rañño [K]
kaniṭṭha = kan + iṭṭha [Nr]
kaniṭṭhaputto = kaniṭṭho + putto [K]
setṭharājabhaṇḍāgārīko = setṭho + rājabhaṇḍāgārīko [K]
rājabhaṇḍāgārīko = rañño-bhaṇḍāgārīko [T]

12. Amhākaṃ antevāsikānaṃ kaṇiyo pana venayiko, kaniṭṭho pana ābhidhammiko.
our / of students / younger / but (is) / one who studies Vinaya / youngest / but (is) / one who studies Abhidhamma
The younger of our pupils studies the Vinaya while the youngest studies the Abhidhamma.

antevāsiko = ante-vāsiko [T]
kaṇiya = kan + iya [Nr]
venayika = vinaya + ika [Nr]
kaniṭṭha = kan + iṭṭha [Nr]
ābhidhammika***** = abhidhamma + ika [Nr]

13. Lokiyajānā puñṇapāpaṃ katvā sugatiduggatīsu uppajjitvā bahudhā
kāyikasukhadukkhaṃ bhuñjanti.
worldlings / good and bad / having done / happy and evil states / having been born / in many ways / bodily happiness and pain / partake
The worldlings, having done good and bad, are born in happy and evil states and partake in physical happiness and pain in many ways.

lokiyajanā = lokiya + janā [K]
puññapāpaṃ = puññāṃ ca pāpaṃ ca [D]
sugatiduggatīsu = sugatīsu ca duggatīsu ca [D]
bahudhā = bahu + dhā [Nr]
kāyikasukhadukkhaṃ = kāyikaṃ + sukhadukkhaṃ [K]
kāyika = kāyā + ika [Nr]
sukhadukkhaṃ = sukhaṃ ca dukkhaṃ ca [D]

14. "Tesaṃ saccena sīlena - khantimettabalenaca
their / by truth / by virtue / and by power of patience and loving kindness
"By their truth and virtue - And by the power of patience and loving kindness,

Te pi tvaṃ anurakkhantu - ārogyena sukhena ca."
they / so / you / may...protect / with health / with happiness / and
May they so protect you - In health and happiness."

khantimettabalaṃ = khantimettaṃ'eva balaṃ [K]
khantimettaṃ = khanti ca mettaṃ ca [D]
anurakkhati = anu + rakkhati [Vf]
ārogya = aroga + ya [Nr]

* Ablative case.
** The word 'puttimā' is nominative (inflected like guṇavā).
*** Original sentence has mātāpitare.
**** See Lesson 23.
***** See explanation by Rett here:
<http://groups.yahoo.com/group/Pāli/message/8082>
***** See Exercise 14A-10.
***** Also abhidhammika.

[A]vyayībhāva
[B]ahubbīhi
[D]vanda
[K]ammadhāraya {[n]umerical}
[N]ominal De[r]ivative
[T]appurisa
[V]erbal De[r]ivative
[V]erbal Pre[f]ix

Exercise 22-B: Translate into Pāli.

1. What is the good of your manhood if you do no good to others?

kiṃ / atthaṃ / tava / manussattassa / sace / tvaṃ / na kareyyāsi / puññaṃ / aññesaṃ

Sace tvaṃ puññaṃ aññesaṃ na kareyyāsi, kiṃ tava manussattassa atthaṃ?

manussatta [Nr]

2. Every bodily deed is mind-made.

sabbaṃ / kāyikakammaṃ / hoti / manomayaṃ

Sabbaṃ kāyikakammaṃ manomayaṃ hoti.

kāyikakamma [K] / manomaya [Nr]

3. His eldest brother is the most virtuous boy in the school.

tassa / jeṭṭhabhātā / hoti / guṇiṭṭhadārako / pāṭhasālāya

Tassa jeṭṭhabhātā pāṭhasālāya guṇiṭṭhadārako hoti.

jeṭṭhabhātā [K] / jeṭṭha [Nr] / pāṭhasālā [K] / guṇiṭṭhadārako [K] / guṇiṭṭha [Nr]

4. The great multitude sat in the hall in different ways.

mahajanatā / nisīdi / sālāyaṃ / bahudhā

Mahajanatā sālāyaṃ bahudhā nisīdi.

mahajanatā [K] / janatā [Nr] / bahudhā [Nr]

5. Health is the best wealth.

ārogyaṃ / hoti / seṭṭhadhanaṃ

Ārogyaṃ seṭṭhadhanaṃ hoti.

Alt: Ārogyaṃ paramadhanaṃ.*

ārogya [Nr] / seṭṭhadhanaṃ [K] / seṭṭha [Nr]

6. It is a Buddha who understands the nature of a Buddha in every way.

so / hoti / Buddhho / yo / bujjhati / Buddhadhammataṃ / sabbathā

Yo sabbathā Buddhadhammataṃ bujjhati so Buddhho hoti.

sabbathā [Nr] / Buddhadhammatā [K] / dhammatā [Nr]

7. I went to see the treasurer several times.

ahaṃ / agamiṃ / passituṃ / bhaṇḍāgārikaṃ / bahukkhattuṃ

Ahaṃ bhaṇḍāgārikaṃ bahukkhattuṃ passituṃ agamiṃ.

bhaṇḍāgārika [Nr] / bahukkhattuṃ [Nr]

8. All ships are not made of iron.
sabbā / nāvā / na honti / ayomayā
Sabbā nāvā ayomayā na honti.

9. What is the use of worldly goods to monks and nuns?
kiṃ / payojanaṃ / lokiyabhaṇḍehi / bhikkhubhikkhunīnaṃ
Kiṃ payojanaṃ bhikkhubhikkhunīnaṃ lokiyabhaṇḍehi?

bhikkhubhikkhunīnaṃ [D] / lokiyabhaṇḍa [K] / lokiya [Nr]

10. He advised me in every way to strive to attain Buddhahood.
so / ovadi / maṃ / sabbaso / parakkamituṃ / adhigantuṃ / Buddhabhāvaṃ
So Buddhabhāvaṃ adhigantuṃ parakkamituṃ maṃ sabbaso ovadi.

Buddhabhāva [B] / adhigacchati [Vf] / parakkamati [Vf] / sabbaso [Nr]

11. Twice I wrote to him, but he did not send a reply even once.
dvikkhattuṃ / ahaṃ / likhiṃ / tassa / pana / so / na pesesi / patilekhanam / eva /
ekakkhattuṃ
Ahaṃ tassa dvikkhattuṃ likhiṃ, so pan'eva** patilekhanam ekakkhattuṃ na pesesi.

dvikkhattuṃ [Nr] / patilekhana [K] / ekakkhattuṃ [Nr]

12. My youngest brother is the wisest of all.
amhaṃ / kaniṭṭhabhātā / hoti / medhiṭṭho / sabbesu
Amhaṃ kaniṭṭhabhātā sabbesu medhiṭṭho hoti.

kaniṭṭhabhātā [K] / kaniṭṭha [Nr] / medhiṭṭha [Nr]

13. The righteous and wise men are very few.
dhammikā / ca / medhāvino / (santi) / katipayā
Dhammikā ca medhāvino ca katipayā.

dhammika [Nr] / medhāvī [Nr]

14. Wooden beds are better than iron*** beds.
dārumayamañcā / sundaratarā / ayomayamañcehi
Dārumayamañcā ayomayamañcehi sundaratarā.

dārumayamañca [K] / dārumaya [Nr] / ayomayamañca [K] / ayomaya [Nr]

* From Dhammapada Verse 204.

** Sandhi, see Lesson 24.

*** Use the Ablative case.

Exercise 23-A: Translate into English.

1. "Kiṃ dado balado hoti - kiṃ dado hoti vaṇṇado?
what / giver / giver of strength / what / giver / is / giver of beauty
"What giver is a giver of strength, what giver is a giver of beauty?"

Kiṃ dado sukhado hoti - kiṃ dado hoti cakkhudo?"
what / giver / giver of ease / is / what / giver / is / giver of vision
What giver is a giver of ease, what giver is a giver of vision?"

balada [Vr] / vaṇṇada [Vr] / sukhada [Vr] / cakkhuda [Vr]

2. "Annado balado hoti - vatthado hoti vaṇṇado.
a giver of food / a giver of strength / is / a giver of clothes / is / a giver of beauty
A giver of food is a giver of strength, a giver of clothes is a giver of beauty.
Alt: Who gives food gives strength; who gives clothing, gives beauty.

Yānado sukhado hoti - dīpado hoti cakkhudo."
a giver of vehicle / a giver of ease / is / a giver of lamp / is / a giver of vision
A giver of vehicle is a giver of ease, a giver of light is a giver of vision.
Alt: Who provides vehicle provides ease; who gives light, gives vision.

annada [Vr] / balada [Vr] / vatthada [Vr] / vaṇṇada [Vr] / yānada [Vr] / sukhada [Vr] / dīpada [Vr] / cakkhuda [Vr]

3. Maggo atthi maggiko n'atthi, gamanaṃ atthi gamako n'atthi, kammaṃ atthi kārako n'atthi.
path / is / traveller / is not / going / is / goer / is not / deed / is / doer / is not
There is a path but not a traveller, there is a journey but not a voyager, there is a deed but not a doer.

maggika [Nr] / gamana [Vr] / gamaka [Vr] / kāraka [Vr]

4. "Dhammapīti sukhaṃ seti*."
he who drinks the Dhamma / is at ease
He who rejoices in the Dhamma is at ease.

dhammapīti [Vr]

5. "Dhammacārī sukhaṃ seti* - asmiṃ loke paramhi ca."
he who acts righteously / is happy / in this / in world / in other / and
The Dhammafarer lives happily, in this world and the next.

dhammacārī [Vr]

6. "Sabbapāpassa akaraṇaṃ."

of all evil / not doing

"Not doing of all evil."

Alt: "Not to do any evil."

sabbapāpa [K] / akaraṇa [K] / karaṇa [Vr]

7. "Pāpānaṃ akaraṇaṃ sukhaṃ."

evil / not doing / happiness

"Not doing evil (is) happiness."

Alt: "(It is) happy not to do evil."**

akaraṇa [K] / karaṇa [Vr]

8. "Sabbadānaṃ dhammadānaṃ jināti,

all gifts / gift of truth / surpasses

"The gift of truth surpasses all gifts.***

Sabbaṃ rasaṃ dhammarasaṃ jināti,

all / taste(s) / taste of truth / surpasses

The taste of truth surpasses all flavours.

Sabbaṃ ratiṃ dhammaratiṃ jināti,

all / attachment(s) / rejoice of truth / surpasses

The rejoice of truth surpasses all attachments.

Taṇhakkhayaṃ sabbadukkhaṃ janāti."

one who has destroyed craving / all suffering(s) / overcomes

He who has destroyed craving overcomes all sufferings."

sabbadānaṃ [K] / dhammadānaṃ [K] / dhammarasaṃ [K] / dhammaratiṃ [K] /
taṇhakkhayaṃ [T] / sabbadukkhaṃ [K]

9. Yo sāvako kāyena vā vācāya vā cetasā vā kiñci'pi pāpaṃ kammaṃ na karoti so
hoti Dhammadharo, Dhammavādī.

who / disciple / with body or / with speech or / with mind or / any-at all / evil /
deed / does not do / he / is / one versed in the Dhamma / one who is in the habit of
expounding the Dhamma

The disciple who does not do any evil deed at all, either by deed, word or thought,
he is versed in the Dhamma, he is in the habit of expounding the Dhamma.

dhammadhara [Vr] / dhammavādī [Vr]

10. Tava thutiyaṃ me payojanaṃ n'atthi.

your / of praise / to me / use / there is not

Your praise is of no use to me.

Alt: There is no use of your praise to me - thuti [Vr]

11. Saccavādino sadā pūjaniyā honti.
truthful ones / always / worthy of offering / are
The truthful ones are always worthy of offering.

saccavādī [Vr] / pūjaniyā [Vr]

12. Sampattivipattīsu akampanacitto hohi.
amidst prosperity and misfortune / unshaken in mind / be
Amidst prosperity and misfortune, be unshaken in mind.

sampattivipatti [K] / pattivipatti [D] / vipatti [K] / akampanacitta [K] / kampanacitta [K] / kampana [Vr]

13. Sādhusīlī sāvakā dhammasavanatthāya gantukāmā nagarato**** nikkhamiṃsu.
good-natured / disciples / for the purpose of hearing the Dhamma / wishing to go / city / left
Wishing to go to hear the Dhamma, the good-natured disciples left the city.

sādhusīlī [Vr] / dhammasavanattha [Nr] / dhammasavana [T] / gantukāmā [Vr]

14. Bhāsanadārakā paṇḍitehi gārayhā honti.
garrulous children / by wise men / blamable / are
Talkative children are blamable by wise men.

bhāsanadāraka [K] / bhāsana [Vr] / gārayhā [Vr]

* See PED seti & sayati.

** See Lesson XXIV.

*** See Ex. 20-A/1.

**** 'to' is another suffix for forming the ablative, see also Ex.20-A/15.

[A]vyayībhāva

[B]ahubbīhi

[D]vanda

[K]ammadhāraya {[n]umerical}

[N]ominal De[r]ivative

[T]appurisa

[V]erbal De[r]ivative

[V]erbal Pre[f]ix

Exercise 23-B: Translate into Pāli.

1. By the destruction of lust, hatred and ignorance one obtains deliverance.
rāga-dosa-mohakkhayena / so / labhanti / muttiṃ
Rāga-dosa-mohakkhayena muttiṃ labhanti.
2. This potter is making iron vessels.
ayaṃ / kumbhakhāro / karoti / ayomayaghaṭe
Ayaṃ kumbhakhāro ayomayaghaṭe karoti.
3. Evil-doers and well-doers should be known by their actions.
pāpakāriṇo ca / puññakāriṇo ca / ñātabbā / (tesaṃ) / kammehi
Pāpakāriṇo ca puññakāriṇo ca kammehi ñātabbā.
4. The expounders of the Doctrine should be revered by all.
dhammavādino / pūjetabbā / sabbehi
Dhammavādino sabbehi pūjetabbā.
5. Of what use is his praise to the disciples.
kiṃ / payojanaṃ / tassa / vaṇṇena / sāvakānaṃ
Tassa vaṇṇena sāvakānaṃ kiṃ payojanaṃ?
6. I do not know his going or coming.
ahaṃ / na jānāmi / tassa / gamanāgamaṇaṃ
Ahaṃ tassa gamanāgamaṇaṃ na jānāmi.
7. There is medicine for bodily diseases but not for mental diseases.
atthi / osadhaṃ / kāyārogaṣṣa / na ca / mānasikārogaṣṣa
Osadhaṃ kāyārogaṣṣa na ca mānasikārogaṣṣa atthi.
8. The coach-builder wishing to make a chariot felled* the tallest tree in his garden.
rathakāro / kattukāmo / rathaṃ / pātesi / uccitt̥harukkhaṃ / (tassa) / ārāme
Rathaṃ kattukāmo rathakāro ārāme uccitt̥harukkhaṃ pātesi.
9. Who knows that our death will come tomorrow?
ko / jānāti / amhākaṃ / maccu / āgamissati / suve
Ko jānāti 'suve amhākaṃ maccu āgamissatī'ti?
10. By his gait I know that he is a good-natured person.
(tassa) / gatiyā / ahaṃ / jānāmi / so / hoti / sādhusālī
Gatiyā ahaṃ 'so sādhusālī hotī'ti jānāmi.
11. The speech of truthful persons should be heard.
vādo / saccavādino / suṇeyya
Saccavādino vādo suṇeyya.

12. This garland-maker is not an evil-doer.

ayaṃ / mālākāro / na hoti / pāpakārī

Ayaṃ mālākāro pāpakārī na hoti.

13. No evil action should be done in thought, word, or deed by expounders of Truth.

pāpakammaṃ / na kareyya / cetasā vā / vācāya vā / kāyena vā / Dhammavādībhi

Pāpakammaṃ Dhammavādībhi kāyena vā vācāya vā cetasā vā na kareyya.

14. The supporters wishing to go to hear the Doctrine approached the disciples who were revered by them.

dāyakā / gantukāmā / dhammasavaṇatthāya / upasaṅkamiṃsu / sāvake / pūjita /
tehi

Dāyakā dhammasavaṇatthāya gantukāmā tehi pūjita-sāvake upasaṅkamiṃsu.

* Use the causal of 'pata', to fall (pātesi).

Passage 1: Buddheniyā Vatthu (Story of Buddheni)

Source: Rasavāhinī, Dhammasoṇḍaka Vagga

Pāli:

Jambudīpe kira pubbe pāṭaliputtanagare sattāsītikoṭīnihitadhaṇaṃ ekaṃ seṭṭhikulaṃ ahosi, tassa pana seṭṭhino ekāyeva dhītā ahosi nāmena buddhenināma, tassā sattavassikakāle mātāpitāro kalamakaṃsu, tasmīṃ kule sabbaṃ sāpateyyaṃ tassāyeva ahosi, sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharapaṭibhāgā piyāca ahosi manāpā, saddhā pasannā ratanattayamāmikā paṭivasati, tasmīṃ pana nagare seṭṭhisenāpati-uparājādayo taṃ attano pādaparikkattaṃ kāmayaṃmānā manusse pesesaṃ paṇṇākārehi saddhiṃ, sā taṃ sutvā cintesi, mayhaṃ mātāpitāro sabbaṃ vibhavaṃ pahāya matā, mayā'pi tathā agantabbaṃ, kiṃ me patikulena, kevalaṃ vittavināsāya bhavati, mayā paṇ'imaṃ dhaṇaṃ buddhasāsane-yeva nidahituṃ vaṭṭatīti cintesi, cintetvā ca pana tesāṃ na mayhaṃ patikulenatthoti paṭikkhipi, sā tato paṭṭhāya mahādānaṃ pavattenti samaṇabrahmaṇe santappesi.

Detailed grammatical analysis:

- Jambudīpe (m-a/loc/sg) in ancient India.
- kira (narrative, indec) now, then, you know, truly, it is said.
- pubbe (adj, m/loc/sg) in the eastern.
- pāṭaliputtanagare [T-gen] pāṭaliputtassa nagare (n-a/loc/sg) in city of Pāṭaliputta.
 - pāṭaliputta (m-a/stem) Pāṭaliputta.
 - nagare (n-a/loc/sg) in city.
- sattāsītikoṭīnihitadhaṇaṃ [K] sattāsītikoṭī'eva nihitadhaṇaṃ (n-a/acc/sg) deposited wealth of eighty-seven crore.
 - sattāsītikoṭi [K] sattāsīti koṭi (num adj, stem) eighty-seven crore.
 - satta (num adj, stem) seven.
 - asīti (num adj, stem) eighty.
 - koṭi (num adj, stem) crore.
 - nihitadhaṇaṃ [K] nihitaṃ dhaṇaṃ (n-a/acc/sg) deposited wealth.
 - nihita (ni+dhā I, pp, stem) deposited, laid aside, set apart.
 - dhaṇaṃ (n-a/acc/sg) wealth.
- ekaṃ (num adj, m/acc/sg) one.
- seṭṭhikulaṃ [T-gen] seṭṭhino kulaṃ (n-a/acc/sg) wealthy family.
 - seṭṭhi (m-i/stem) banker, wealthy merchant, millionaire.
 - kulaṃ (n-a/acc/sg) family, household.
- ahosi (hū I, aor act, 3rd/sg) there was.
- tassa (rel pron, m/gen/sg) of this.
- pana (indec) further, but, however.
- seṭṭhino (m-i/gen/sg) of merchant.

- ekāyeva [**sandhi**] ekā y'eva: just one
 - ekā (num adj, f/nom/sg) one.
 - eva (adv) just.
- dhītā (f-ar/nom/sg) daughter.
- ahosi (hū I, aor act, 3rd/sg) there was.
- nāmena (n-a/ins/sg) with the name.
- buddhenināma [**K**] buddheni'eva nāma (indec) name of Buddheni.
 - buddheni (f-i/nom/sg) Buddheni.
 - nāma (indec) by name.
- tassā (rel pron, f/gen/sg) her.
- sattavassikakāle [**K**] sattavassika'eva kāle (m/loc/sg) at the time of seven years old.
 - sattavassika [**K**] satta vassika (m/stem) seven years old.
 - satta (num adj, stem) seven
 - vassika (adj, stem) year.
 - kāle (m/loc/sg) at time.
- mātāpitaro [**D**] mātā ca pitā ca (m/nom/pl) mother and father.
 - mātā (f-ar/nom/sg) mother.
 - pitā (m-ar/nom/sg) father.
- kālamakaṃsu = kālaṃ akaṃsu: died.
 - kālaṃ (m/acc/sg) time.
 - akaṃsu (kar VI, aor act, 3rd/pl) did.
- tasmim (rel pron, n/loc/sg) in that.
- kule (n-a/loc/sg) in family, in household.
- sabbaṃ (rel pron, n/nom/sg) all.
- sāpateyyaṃ (n/nom/sg) property, wealth, provisions.
- tassāyeva [**sandhi**] tassā y'eva: just hers.
 - tassā (rel pron, f/gen/sg) her.
 - eva (adv) just.
- ahosi (hū I, aor act, 3rd/sg) became.
- sā (dem pron, f/nom/sg) she.
- kira (narrative, indec) now, then, you know, truly, it is said.
- abhirūpā (adj, f/nom/sg) beautiful.
- pāsādikā (adj, f/nom/sg) lovely.
- paramāya (adj, f/ins/sg) with the best.
- vaṇṇapokkharatāya [**K**] vaṇṇa'eva pokkharatāya (f/ins/sg) with beauty of complexion.
 - vaṇṇa (m, stem) complexion, colour of skin.
 - pokkharatāya (f/ins/sg) with beauty.
- samannāgatā (adj, f/nom/sg) endowed with.
- devaccharapaṭibhāgā [**T-gen**] devaccharāya paṭibhāgā (adj, f/nom/sg) equal of a celestial nymph.
 - devaccharā (f, stem) celestial nymph.
 - paṭibhāgā (adj, f/nom/sg) equal.
- piyāca [**sandhi**] piyā ca: and beloved.
 - piyā (adj, f/nom/sg) dear, beloved.
 - ca (conj) and.
- ahosi (hū I, aor act, 3rd/sg) was.

- manāpā (adj, f/nom/sg) charming.
- saddhā (adj, f/nom/sg) faithful.
- pasannā (adj, f/nom/sg) virtuous.
- ratanattayamāmikā [T-dat] ratanattayāya māmikā (adj, f/nom/sg) devoted to the Triple Gem.
 - ratanattaya [K] ratana'eva taya (n, stem) triad of jewels, i.e. Buddha, Dhamma and Sangha.
 - ratana (n, stem) jewel, gem.
 - taya (n, stem) triad.
 - māmikā (adj, f/nom/sg) devoted to.
- paṭivasati (paṭi+vas I, pres act, 3rd/sg) lives.
- tasmim (rel pron, n/loc) in that.
- pana (indec) further, but, however.
- nagare (n-a/loc/sg) in city.
- seṭṭhisenāpati-uparājādayo [sandhi] seṭṭhisenāpati-uparājā-udayo (m-a/nom/pl) upcoming merchants, generals and viceroys.
 - seṭṭhisenāpati-uparājā [D] seṭṭhaya ca senāpatayo ca uparājāno ca (m/stem/pl) merchants, generals and viceroys.
 - seṭṭhi (m-i/stem) banker, wealthy merchant, millionaire.
 - senāpati (m-i/stem) general.
 - uparājan (m-an/stem) viceroy.
 - udayo (m-a/nom/sg) rise.
- taṃ (rel pron, f/acc) her.
- attano (m-an/gen/sg) of own.
- pādaparikkattam (n-a/acc/sg) state of wife.
- kāmayaṃānā (kam VII, ppr, m/nom/pl) desiring, craving.
- manusse (m-a/acc/pl) people.
- pesesum (pes VII, aor act, 3rd/pl) sent.
- paṇṇākārehi (m-a/ins/pl) with presents.
- saddhim (indec) with.
- sā (dem pron, f/nom/sg) she.
- taṃ (rel pron, n/acc/sg) that.
- sutvā ((s)su V, ger, indec) having heard.
- cintesi (cint VII, aor act, 3rd/sg) thought.
- mayham (pers pron, 1st/sg) my.
- mātāpitaro [D] mātā ca pitā ca (m-ar/nom/pl) mother and father.
 - mātā (f-ar/nom/sg) mother.
 - pitā (m-ar/nom/sg) father.
- sabbaṃ (adj, m/acc/sg) all.
- vibhavaṃ (m-a/acc/sg) power, wealth, prosperity.
- pahāya (pa+hā I, ger, indec) having renounced.
- matā (mar+ya III, pp, m/nom/pl) dead.
- mayā (pers pron, 1st/sg) for me.
- pi (indec) also.
- tathā (adv) likewise.
- gantabbaṃ (gam I, p pot, n/nom/sg) it should be gone.
- kiṃ (interr pron, n/nom/sg) what.
- me (pers pron, enc, 1st/sg) to me.

- patikulena [**T-gen**] patino kulena (**n-a/ins/sg**) with husband's clan.
 - pati (**m/stem**) husband.
 - kula (**n/stem**) clan.
- kevalaṃ (**adv**) only, just.
- vittavināsāya [**K**] vittam'eva vināsāya (**m-a/dat/sg**) for the loss of property.
 - vitta (**n/stem**) wealth, property.
 - vināsāya (**m-a/dat/sg**) for the loss.
- bhavati (**bhū I, pres act, 3rd/sg**) it is.
- mayā (**pers pron, 1st/sg**) by me.
- pan'imaṃ [**sandhi**] pana imaṃ.
 - pana (**indec**) further, but, however.
 - imaṃ (**dem pron, n-a/acc/sg**) this.
- dhanam (**n-a/acc/sg**) wealth.
- buddhasāsane-yeva [**sandhi**] buddhasāsane eva.
 - buddhasāsane [**T-gen**] Buddhassa sāsane (**n/loc/sg**) in the order of the Buddha.
 - buddha (**m/stem**) Buddha.
 - sāsane (**n/loc/sg**) in the order.
 - eva (**adv**) just.
- nidahitum (**ni+dhā I, inf, indec**) to lay aside, deposit.
- vaṭṭati (**vaṭṭ I, pres act, 3rd/sg**) it is fit.
- cintesi (**cint VII, aor act, 3rd/sg**) thought.
- cintetvā (**cint VII, ger, indec**) having thought.
- ca pana (**indec**) but.
- tesaṃ (**rel pron, m/dat/pl**) to them.
- na (**indec neg**) not.
- mayhaṃ (**pers pron, 1st/sg**) my.
- patikulenattho [**T-ins**] patikulena attho (**m-a/nom/sg**) good with husband's clan
 - patikulena [**T-gen**] patino kulena (**n-a/ins/sg**) with husband's clan.
 - pati (**m/stem**) husband.
 - kula (**n/stem**) clan.
 - attho (**m-a/nom/sg**) good.
- paṭikkhipi (**paṭi+(k)khip I*, aor act, 3rd/sg**) rejected, refused.
- sā (**dem pron, f/nom/sg**) she.
- tato paṭṭhāya (**adv**) from that time, thence forth.
- mahādānaṃ [**K**] mahā dānaṃ (**n-a/acc/sg**) great offering.
 - mahā [form of mahant in compounds] (**adj**) great.
 - dānaṃ (**n-a/acc/sg**) alms, offering.
- pavattenti (**pa+vatt VII, ppr, f/nom/sg**) giving.
- samaṇabrahmaṇe [**D**] samaṇe ca brahmaṇe ca (**m-a/acc/pl**) samanās and brahmins.
 - samaṇe (**m-a/acc/pl**) samanās.
 - brahmaṇe (**m-a/acc/pl**) brahmins.
- santappesi (**sam+tapp VII, aor act, 3rd/sg**) pleased, satisfied.

Trilinear:

Jambudīpe kira pubbe pāṭaliputtanagare sattāsītikoṭīnihitadhanaṃ ekaṃ seṭṭhikulaṃ ahosi,

in ancient India / it is said / in the eastern / in the city of Pāṭaliputta / deposited wealth of eighty-seven crore / one / wealthy family / there was

It is said, in the eastern city of Pāṭaliputta in ancient India, there was a wealthy family (with) an accrued wealth of eighty-seven crore.

tassa pana seṭṭhino ekāyeva dhītā ahosi nāmena buddhenināma,
of this / further / of merchant / one (and) only / daughter / there was / with the name / name of Buddheni

Also, there was the one and only daughter of this merchant with the name called Buddheni.

tassā sattavassikakāle mātāpitaro kālamakaṃsu,
her / at the time of seven years old / mother and father / died

At the age of seven, her parents died.

tasmim kule sabbaṃ sāpateyyaṃ tassāyeva ahosi,
in that / in family / all / property / just hers / became

All the property in that family entirely hers.

sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā
devaccharapaṭibhāgā piyāca ahosi manāpā,
she / you know / beautiful / lovely / with the best / with beauty of complexion /
endowed with / equal of a celestial nymph / and beloved / was / charming

You know, endowed with the best beauty of complexion, equal of a celestial nymph, she was beautiful, lovely, charming and beloved.

saddhā pasannā ratanattayamāmikā paṭivasati,
faithful / virtuous / devoted to the Triple Gem / lives
Faithful, virtuous and devoted to the Triple Gem (she) lives.

tasmim pana nagare seṭṭhisenāpati-uparājādayo taṃ attano pādaparikattaṃ
kāmayamānā manusse pesesaṃ paṇṇākārehi saddhim,
in that / however / in city / merchants, generals and viceroys upcoming / her / of
own / state of wife / desiring / people / sent / with presents / with
However, in that city, upcoming merchants, generals and governors, desiring her to
be their wife, sent people with gifts.

sā taṃ sutvā cintesi,
she / that / having heard / thought
Having heard that, she thought:

mayhaṃ mātāpitaro sabbaṃ vibhavaṃ pahāya matā,
my / mother and father / all / power / having renounced / are dead
"My parents, who have renounced all power, are dead.

mayā'pi tathā gantabbam,
for me-too / likewise / it should be gone
Likewise, it should be gone for me too.

kiṃ me patikulena,
what / for me / with husband's clan
What (is) the husband's clan for me?

kevalam vittavināsāya bhavati,
only / for the loss of property / it is
Only for the loss of property it is.

mayā pan'imaṃ dhanam buddhasāsane-yeva nidahitum vaṭṭatīti cintesi,
by me / further-this / wealth / in the Buddhist order-just / to deposit / it is fit /
thought
Besides, it is fit just to contribute this wealth to the Buddhist order by me," (she)
thought.

cintetvā ca pana tesam na mayham patikulenatthoti paṭikkhipi,
having thought / but / to them / not / my / good with husband's clan / rejected
But having thought (so), (she) rejected them, "Not good to be my husband's clan."

sā tato paṭṭhāya mahādānam pavattentī samaṇabrahmaṇe santappesi.
she / from that time / great offering / giving / samanās and brahmins / pleased
From that time, making great offerings, she pleased the samanās and brahmins.

English:

In ancient India, in the eastern city of Pāṭaliputta, there was a rich merchant's family with an accrued wealth of eighty-seven crore. This merchant had only a daughter named Buddheni. At the age of seven, Buddheni's parents died. The entire property of the family became hers.

Endowed with great beauty, equal of a celestial nymph, Buddheni was a beautiful, lovely, charming and beloved girl. She lived a life faithful, virtuous and devoted to the Triple Gem.

However, desiring her to be their wife, upcoming merchants, generals and governors in that city sent people to her with gifts. Learning about it, she thought: "My parents, who have relinquished control, have passed away. Likewise, it should be done away for me too. What is a marriage life for me?"

"It is only for the loss of property. Besides, it is fit only to contribute this wealth to the Buddhist order by me," she thought.

Having thought so, she rejected them, "Not good to be my husband's clan."

From then, making great offerings, she pleased the samanās and brahmins.

Pāḷi:

Athāparabhāge eko assavāṇijako assa-vāṇijjāya pubbantāparantaṃ gacchanto āgamma imasmiṃ gehe nivāsaṃ gaṇhi, atha so vāṇijo taṃ disvā dhītusinehaṃ patitṭhāpetvā gandhamālavatthālāṅkāradīhi tassā upakārako hutvā gamanakāle amma etesu assesu tava rucanakam assaṃ gaṇhāhīti āha, sāpi asse oloketvā ekaṃ sindhavapotakaṃ disvā etaṃ me dehīti āha, vāṇijo amma eso sindhavapotako, appamattā hutvā paṭijaggāhīti vatvā taṃ paṭipādetvā agamāsi, sāpi taṃ paṭijaggamānā ākāsaḡāmibhāvaṃ ṇatvā sammā paṭijaggantī evaṃ cintesi, puṇṇākaraṇassa me sahāyo laddhoti, agatapubbāca me bhagavato sakalaṃ mārabalaṃ vidhametvā buddhabhūtassa jayamahābodhibhūmi, yannūnāhaṃ tattha gantvā bhagavato jayamahābodhiṃ vandeyyanti cintetvā bahū rajatasuvaṇṇamālādayo kārapetvā ekadivasam assam'abhiruyha ākāseṇa gantvā bodhimālake tṭhatvā āgacchantu-ayyā suvaṇṇamālā pūjetumti ugghosesi. tenettha.

Detailed grammatical analysis:

- athāparabhāge [**sandhi**] atha aparabhāge.
 - atha (**ind**) and then, now.
 - aparabhāge (**adv**) at a future date, later on.
- eko (**num adj, m/nom/sg**) one.
- assavāṇijako [**T-gen**] assānaṃ vāṇijako (**m-a/nom/sg**) trader of horses.
 - assa (**m-a/stem**) horse.
 - vāṇijako (**m-a/nom/sg**) merchant, trader.
- assa-vāṇijjāya [**T-dat**] assānaṃ vāṇijjāya (**n-a/dat/sg**) for trade of horses.
 - assa (**m-a/stem**) horse.
 - vāṇijjāya (**n-a/dat/sg**) for trade.
- pubbantāparantaṃ [**T-abl**] pubbantamhā aparantaṃ (**adv**) from East to West.
 - pubbanta (**adj**) the East.
 - aparanta (**adj**) the West.
- gacchanto (**pres part, m/nom/sg**) going.
- āgamma (**ā+gam I, ger, indec**) having come.
- imasmiṃ (**dem pron, n/loc/sg**) in this.
- gehe (**n-a/loc/sg**) in the house.
- nivāsaṃ (**m-a/acc/sg**) shelter.
- gaṇhi (**((g)gah V, aor act, 3rd/sg**) took.
- atha (**indec**) and then, now.
- so (**rel pron, m/nom/sg**) that.
- vāṇijo (**m-a/nom/sg**) merchant, trader.
- taṃ (**rel pron, f/acc/sg**) her.
- disvā (**((d)dis > pass I, ger, ind**) having seen.
- dhītusinehaṃ [**T-gen**] dhītu sinehaṃ (**m-a/acc/sg**) affection of daughter.
 - dhītu (**f-ar/stem**) daughter.
 - sinehaṃ (**m-a/acc/sg**) affection, love.
- patitṭhāpetvā (**pati+(t)ṭhā VII, ger, indec**) having established.
- gandhamālavatthālāṅkāradīhi [**D**] gandhaṃ ca mālāṃ ca vatthaṃ ca alaṅkāra ca ādīhi (**adj, m/ins/pl**) with perfume, garland, garment, ornament and so on.
 - gandha (**m-a/stem**) perfume.

- mālā (f-ā/stem) garland.
- vattha (n/stem) garment.
- alaṅkāra (m-a/stem) ornament.
- ādī (n/ins/pl) and so on.
- tassā (rel pron, f/dat/sg) to her.
- upakārako (adj, m/nom/sg) one who helps.
- hutvā (hū I, ger, ind) having been.
- gamanakāle [K] gamana'eva kāle (m-a/loc/sg) at time of going.
 - gamana (n/stem) going.
 - kāle (m-a/loc/sg) at time.
- amma (indec) dear, my lady.
- etesu (rel pron, m/loc/pl) among these.
- assesu (m-a/loc/pl) among horses.
- tava (pers pron, 2nd/sg) for you.
- ruccanakam (adj, m/acc/sg) pleasing, satisfying.
- assam (m-a/acc/sg) horse.
- gaṇhāhi ((g)gah V, imp, 2nd/sg) take.
- āha (substitute for brū I*, past perfect, 3rd/sg) said.
- sāpi [sandhi] sā pi.
 - sā (dem pron, f/nom/sg) she.
 - pi (ind) just that many.
- asse (m-a/acc/pl) horses.
- oloketvā (o+lok VII, ger, ind) having examined, inspected.
- ekam (num adj, m/acc/sg) one.
- sindhavapotakam [K] sindhavam potakam (m/acc/sg) Sindh colt.
 - sindhava (adj/stem) Sindh horse.
 - potakam (m/acc/sg) the young of an animal.
- disvā ((d)dis > pass I, ger, ind) having seen.
- etaṃ (rel pron, m/acc/sg) this.
- me (pers pron, 1st/sg) to me.
- dehi (dā I, imperative, 2nd/sg) give.
- āha (substitute for brū I*, past perfect, 3rd/sg) said.
- vāṇijo (m-a/nom/sg) merchant, trader.
- amma (ind) dear, my lady.
- eso (rel pron, m/nom/sg) this.
- sindhavapotako [K] sindhavo potako (m/nom/sg) Sindh colt.
 - sindhava (adj/stem) Sindh horse.
 - potako (m/nom/sg) the young of an animal.
- appamattā (adj, f/nom/sg) careful.
- hutvā (hū I, ger, ind) having been.
- paṭijaggāhi (paṭi+jagg I, imperative, 2nd/sg) look after, take care of.
- vatvā (vac I, ger, ind) having spoken, said.
- taṃ (rel pron, m/acc/sg) it.
- paṭipādetvā (paṭi+pad III, ger, ind) having given to, offered, presented.
- agamāsi (gam I, aor act, 3rd/sg) went.
- sāpi [sandhi] sā pi.
 - sā (dem pron, f/nom/sg) she.
 - pi (ind) and also.

- taṃ (rel pron, n/acc/sg) it.
- paṭijaggamānā (paṭi+jagg I, present act participle, f/nom/sg) looking after, taking care of.
- ākāsaḡāmibhāvaṃ [**T-loc**] ākāsaḡāmiṃ bhāvaṃ (m-a/acc/sg) ability to move in sky.
 - ākāsa (m-a/stem) sky.
 - ḡāmi (adj/stem) going.
 - bhāvaṃ (m-a/acc/sg) condition, nature.
- ṇatvā ((ṇ)ṇā V, ger, ind) having known.
- sammā (ind) thoroughly, properly, rightly.
- paṭijaggantī (paṭi+jagg I, present act participle, f/nom/sg) looking after, taking care of.
- evaṃ (adv) thus.
- cintesi (cint VII, aor act, 3rd/sg) thought.
- puññaḡakaraṇassa [**T-acc**] puññaṃ karaṇassa (n/gen/sg) of doing good.
 - puñña (n/stem) good, merit.
 - karaṇassa (n/gen/sg) of doing.
- me (pers pron, 1st/sg) my.
- sahāyo (m-a/nom/sg) friend.
- laddho (labh I, past participle, m/nom/sg) obtained.
- agatapubbāca [**sandhi**] agatapubbā ca.
 - agatapubbā [**T-loc**] na gata pubbā (adj, f/nom/sg) not gone before.
 - na (ind neg) not.
 - gata (gam I, past participle, stem) gone.
 - pubbā (adj, f/nom/sg) before.
 - ca (conj) and.
- me (pers pron, 1st/sg) by me.
- bhagavato (m-ant/gen/sg) of the Blessed One.
- sakalaṃ (adj, n/acc/sg) whole, entire.
- māraḡalaṃ [T-gen] māraḡsa balaṃ (n/acc/sg) Mara's force.
 - māra (m-a/stem) Mara.
 - balaṃ (n/acc/sg) force.
- vidhametvā (vi+dhmā VII, ger, ind) having destroyed.
- buddhabhūtaḡsa (m/gen/sg) of one who become the Buddha.
 - buddha (m-a/stem) Buddha.
 - bhūtaḡsa (bhū I, past participle, m/gen/sg) of one who become.
- jayamaḡābodhibhūmi [**T-gen**] jayamaḡābodhiyā bhūmi (f-i/nom/sg) place of victory and great enlightenment.
 - jaya (m-a/stem) victory, conquest.
 - maḡā (adj) great.
 - bodhi (f-i/stem) enlightenment.
 - bhūmi (f-i/nom/sg) place.
- yannūnāhaṃ [**sandhi**] yaṃ nūna ahaṃ: now then let me.
 - yaṃ nūna (ind) what if.
 - ahaṃ (pers pron, 1st/sg) I.
- tattha (adv) there.
- gantvā (gam I, ger, ind) having gone.
- bhagavato (m-ant/gen/sg) of the Blessed One.

- jayamahābodhiṃ [**D**] jayaṃ ca mahābodhiṃ ca (f-i/acc/sg) victory and great enlightenment.
 - jaya (m-a/stem) victory, conquest.
 - mahā (adj) great.
 - bodhiṃ (f-i/acc/sg) enlightenment.
- vandeyyaṃ (vand I, optative act, 1st/sg) should pay homage.
- cintetvā (cint VII, ger, ind) having thought.
- bahū (adj, m/acc/pl) many.
- rajatasuvaṇṇamālādayo (m-i/acc/pl) garlands of silver, gold and others.
 - rajata (n-a/stem) silver.
 - suvaṇṇa (n-a/stem) gold.
 - mālā (f-ā/stem) garland.
 - ādayo (adj, m-i/acc/pl) and others.
- kārāpetvā (kar VI, ger, ind) having got made.
- ekadivasaṃ [**K**] ekaṃ divasaṃ (m/acc/sg) one day.
 - eka (num adj/stem) one.
 - divasaṃ (m/acc/sg) day.
- assaṃ (m-a/acc/sg) horse.
- abhiruyha (abhi+ruh I*, ger, ind) having mounted.
- ākāśena (m-a/ins/sg) through sky.
- gantvā (gam I, ger, ind) having gone.
- bodhimālake (m-a/loc/sg) in the enclosure of the Bodhi tree.
 - bodhi (f-i/stem) of Bodhi.
 - mālake (m-a/loc/sg) in the (consecrated) enclosure.
- t̥atvā ((t̥)thā I, ger, ind) having stood.
- āgacchantu-ayyā [**sandhi**] āgacchantu ayyā.
 - āgacchantu (ā+gam I, imperative, 3rd/pl) let them come.
 - ayyā (adj/nom/pl) noble ones.
- suvaṇṇamālā (f-ā/acc/pl) beautiful garlands.
 - suvaṇṇa (adj/stem) beautiful.
 - mālā (f-ā/acc/pl) garlands.
- pūjetuṃ (pūj VII, inf, ind) to offer.
- ugghosesi (ud+ghoseti VII, aor act, 3rd/sg) shouted.
- tenettha [**sandhi**] tena ettha.
 - tena (adv) thereby.
 - ettha (adv) now.

Trilinear:

Athāparabhāge eko assavāṇijako assa-vāṇijjāya pubbantāparantaṃ gacchanto
 āgamma imasmiṃ gehe nivāsaṃ gaṇhi,
 and then-later on / one / trader of horses / for trade of horses / from East to West /
 going / having come / in this / in house / shelter / took
 And later on, one horse trader travelling from East to West came and took shelter in
 this house.

atha so vāṇijo taṃ disvā dhītusinehaṃ patitṭhāpetvā gandhamālavatthālāṅkāradīhi
tassā upakārako hutvā gamanakāle amma etesu assesu tava ruccanakaṃ assaṃ
gaṇhāhīti āha,
and then / that / trader / her / having seen / affection of daughter / having
established / with perfume, garland, garment, ornament and so on / to her / one
who helps / having been / at time of going / my lady / pleasing / horse / take / said
Then, that trader saw her, established the affection of a daughter, became one who
helped her with perfume, garland, garment, ornament and so on, and at the time of
going, said, "My lady, take the pleasing horse."

sāpi asse oloketvā ekaṃ sindhavapotakaṃ disvā etaṃ me dehīti āha,
she-just that many / horses / having examined / one / Sindh colt / having seen / this
/ to me / give / said
She examined just that many horses, and having seen one Sindh colt, said, "Give this
to me."

vāṇijo amma eso sindhavapotako, appamattā hutvā paṭijaggāhīti vatvā taṃ
paṭipādetvā agamāsi,
trader / my lady / this / Sindh colt / careful / having been / take care of / having said
/ it / presented / went
"My lady, this (is) a Sindh colt. Be careful and take care of (it)," having said, the
trader presented (it) and went (away).

sāpi taṃ paṭijaggamānā ākāsaḡāmibhāvaṃ ñatvā sammā paṭijaggantī evaṃ cintesi,
she-and also / it / looking after / ability to fly / having known / properly / taking care
of / thus / thought
And also, looking after it, knowing (its) ability to fly and tending to (it) well, she
thought:

puñṇakaraṇassa me sahāyo laddhoti,
of doing good / my / friend / obtained
"My friend, obtained of doing good."

agatapubbāca me bhagavato sakalaṃ mārabalaṃ vidhametvā buddhabhūtaṃ
jayamahābodhibhūmi,
not gone before-and / by me / of the Blessed One / entire / Mara's force / having
destroyed / of the one who become the Buddha / place of victory and great
enlightenment
The place of victory and great enlightenment, of the one who destroyed the entire
Mara's force and become the Buddha, of the Blessed One, and (is) not gone before
by me.

yannūnāhaṃ tattha gantvā bhagavato jayamahābodhiṃ vandeyyanti
now then let me / there / having gone / of the Blessed One / great sacred Bodhi /
should pay homage
Then, let me now go there and pay homage to the great sacred Bodhi (tree) of the
Blessed One.",

cintetvā bahū rajatasuvaṇṇamālādayo kārāpetvā ekadivasam assam'abhiruyha
ākāsena gantvā bodhimālake thatvā āgacchantu-ayyā suvaṇṇamālā pūjetumti
ugghosesi.

having thought / many / garlands of silver, gold and others / having got made / one
day / horse / having mounted / through sky / having gone / in the enclosure of the
Bodhi tree / having stood / let ... come / noble ones / beautiful garlands / to offer /
shouted

(she) thought, got many garlands of silver, gold and others made, mounted the
horse and flew through the sky (for) one day, stood in the enclosure of the Bodhi
tree, and shouted, "Let the noble ones come to offer beautiful garlands."

tenettha.

there / now

There and then.

English:

Later on, a horse trader travelling from East to West came and took shelter in her
house. Seeing Buddheni, the trader established the affection of a daughter, and
helped her with perfume, garland, garment, ornament and so on. At the time of
departure, he said, "My lady, take the horse you like."

Buddheni examined his many horses, and having seen one Sindh colt, she said, "Give
this to me."

"My lady, this is a Sindh colt. Be careful and take care of it," having said that, the
trader presented the horse to her and went away.

While looking after the horse, she thought: "My friend, obtained of doing good. I
have not gone to the place of the great sacred Bodhi tree before, where the Blessed
One destroyed the entire Mara's force and become the Buddha"

And when knowing its ability to fly and tending to it well, "Then, let me now go there
and pay homage to the great sacred Bodhi tree of the Blessed One," she thought.

She got many garlands of silver, gold and others made, mounted the horse and flew
through the sky for one day, arrived at the enclosure of the Bodhi tree, and
exclaimed, "Let the noble ones come to offer beautiful garlands."

Pāḷi:

Yato paṭṭhāya haṃ buddha, sāsane suddhamānasā;
pasannā tena saccena, mamānuggahabuddhiyā.

Āgacchantu namassantu, bodhiṃ pūjentu sādhukaṃ;
soṇṇamālāhi sambuddha, puttā ariyasāvakā.

Sutvā taṃ vacanaṃ ayyā, bahū sīhaḷavāsino;
āgamma nabhasā tattha, vandiṃsu ca mahiṃsu cāti.

Detailed grammatical analysis:

- yato (adv.) from which time, since.
- paṭṭhāya haṃ [**sandhi**] paṭṭhāya ahaṃ.
 - paṭṭhāya (pa+(ṭ)thā I, ger, ind) having started out.
 - ahaṃ (pers pron, 1st/sg) I.
- buddha (m-a/stem) of Buddha.
- sāsane (n-a/lco/sg) in teaching.
- suddhamānasā [**K**] suddhā mānasā
 - suddha (adj/stem) purified.
 - mānasā (n-as/abl/sg) from mind.
- pasannā (adj) pleased.
- tena (rel pron, n/ins/sg) with that.
- saccena (n-a/ins/sg) with truth.
- mamānuggahabuddhiyā = mama anuggaha buddhiyā.
 - mama (pers pron, 1st/sg) to/for me.
 - anuggaha (m-a/stem) compassion.
 - buddhiyā (f-i/ins/sg) with wisdom.
- āgacchantu (ā+gam I, imperative act, 3rd/pl) let them come.
- namassantu (namassati I, imperative act, 3rd/pl) let them honour.
- bodhiṃ (f-i/acc/sg) Bodhi.
- pūjentu (pūj VII, imperative act, 3rd/pl) let them venerate.
- sādhukaṃ (adv) well, thoroughly.
- soṇṇamālāhi [**K**] soṇṇāhi mālāhi (f-ā/ins/pl) with golden garlands.
 - soṇṇa (adj, stem) golden.
 - mālāhi (f-ā/ins/pl) with garlands.
- sambuddha (m-a/stem) the self-enlightened one.
- puttā (m-a/nom/pl) sons.
- ariyasāvakā [**K**] ariyā sāvakā (m-a/nom/pl) noble disciples.
 - ariya (adj, stem) noble.
 - sāvakā (m-a/nom/pl) disciples.
- sutvā ((s)su V, ger, ind) having heard.
- taṃ (rel pron, n/acc/sg) that.
- vacanaṃ (n-a/acc/sg) word.
- ayyā (adj, m/nom/pl) noble ones.
- bahū (adj, m/nom/pl) many.

- sīhaḷavāsino [**K**] sīhaḷa vāsino (**adj/nom/pl**) people living in Ceylon.
- sīhaḷa (**m-a, stem**) Ceylon (Sri Lanka).
- vāsino (**adj/nom/pl**) living in.
- āgamma (**ā+gam I, ger, ind**) having come.
- nabhasā (**n-a/gen/sg**) of the clouds.
- tattha (**adv**) there.
- vandim̐su (**vand I, aor act, 1st/sg**) paid homage.
- ca (**conj**) and.
- mahim̐su (**mah I, aor act, 1st/sg**) revered.
- ca (**conj**) and.

Trilinear:

Yato paṭṭhāyahaṃ buddha, sāsane suddhamānasā;
from which time / having started out-I / of Buddha / in teaching / from purified mind
From the time which I have started out in the Buddha's teaching, from a purified mind;

pasannā tena saccena, mamānuggahabuddhiyā.
pleased / with that / with truth / with wisdom and compassion for me
pleased with that truth, with wisdom and compassion for me.

Āgacchantu namassantu, bodhiṃ pūjentu sādhukaṃ;
let ... come / let ... honour / Bodhi tree / let ... venerate / well
Let (them) come, honour and venerate well the Bodhi tree

soṇṇamālāhi sambuddha, puttā ariyasāvakā.
with golden garlands / of the self-enlightened one / sons / noble disciples
with golden garlands; sons, noble disciples of the self-enlightened one.

Sutvā taṃ vacanaṃ ayyā, bahū sīhaḷavāsino;
having heard / that / word / noble ones / many / people living in Ceylon
The noble ones, many are people living in Ceylon, having heard that word,

āgamma nabhasā tattha, vandim̐su ca mahim̐su cāti.
having come / of the clouds / there / paid homage / and / revered / and
came there of the clouds, paid homage and revered (it).

English:

From the time which I commenced, with a purified mind, in the Buddha's teaching,
I am pleased with that truth, with wisdom for me, with compassion for me.
Sons, noble disciples of the self-enlightened one, let them come,
to the Bodhi tree with golden garlands, honour and venerate well.
The noble ones, many are people living in Ceylon, heard the words,
came to the Bodhi tree through the clouds, paid homage and revered.

Pāḷi:

Tato-ppabhūti sā kumārīkā buddhasāsane atīva pasannā niccāmeva assamabhirūyha āgantvā ariyehi saddhiṃ mahābodhiṃ suvaṇṇamālāhi pūjetvā gacchati, atha pāṭaliputtanagaropavane vanacarā tassā abhiñhaṃ gacchantiyā ca āgacchantiyā ca rūpasampattiṃ disvā rañño kathesuṃ. Mahārāja evarūpā kumārīkā assa mabhirūyha āgantvā nibandhaṃ vanditvā gacchati. Devassānurūpā aggamaheṣī bhavituntī,

Detailed grammatical analysis:

- tato-ppabhūti (**adv**) from that time.
- sā (**rel pron, f/nom/sg**) that.
- kumārīkā (**f-ā/nom/sg**) girl.
- buddhasāsane [**T-gen**] buddhassa sāsane (**n-a/lco/sg**) in teaching of the Buddha.
 - buddha (**m-a/stem**) of Buddha.
 - sāsane (**n-a/lco/sg**) in teaching.
- atīva [**sandhi**] atīva (**ind**) very much.
- pasannā (**adj**) pleased.
- niccāmeva [**sandhi**] niccaṃ eva.
 - niccaṃ (**adv**) perpetually, constantly, always.
 - eva (**adv**) so.
- assamabhirūyha [**sandhi**] assaṃ abhirūyha.
 - assaṃ (**m-a/acc/sg**) horse.
 - abhirūyha (**abhi+ruh I*, ger, ind**) having mounted.
- āgantvā (**ā+gam I, ger, ind**) having come.
- ariyehi (**n-a/ins/pl**) with the nobles.
- saddhiṃ (**ind**) with.
- mahābodhiṃ (**f-i/acc/sg**) great Bodhi.
 - mahā (**adj**) great.
 - bodhiṃ (**f-i/acc/sg**) Bodhi.
- suvaṇṇamālāhi (**f-ā/ins/pl**) with beautiful garlands.
 - suvaṇṇa (**adj/stem**) beautiful.
 - mālāhi (**f-ā/ins/pl**) with garlands.
- pūjetvā (**pūj VII, ger, ind**) having venerated.
- gacchati (**gam I, pres act, 3rd/sg**) goes.
- atha (**ind**) and then, now.
- pāṭaliputtanagaropavane [**T-gen**] pāṭaliputtanagaropavane (**n-a/loc/sg**) in the wood near the city of Pāṭaliputta.
 - pāṭaliputta (**m-a/stem**) Pāṭaliputta or Pāṭaligāma, the capital of ancient Magadha, situated near modern Patna.
 - nagaropavane [**sandhi**] nagara upavane (**n-a/loc/sg**) in the wood near the city.
- vanacarā (**n-a/nom/pl**) foresters.
 - vana (**n-a/stem**) forest.
 - carā (**adj, n/nom/pl**) walking.
- tassā (**rel pron, f/gen/sg**) her.
- abhiñhaṃ (**adv**) repeatedly, continuously, often.

- gacchantiyā (gam I, pres act participle, f/gen/sg) of going.
- ca (conj) and.
- āgacchantiyā (ā+gam I, pres act participle, f/gen/sg) of coming.
- ca (conj) and.
- rūpasampattiṃ [**T-gen**] rūpassa sampattiṃ (f-i/acc/sg) beauty.
 - rūpa (n-a/stem) form, appearance.
 - sampattiṃ (f-i/acc/sg) excellency.
- disvā ((d)dis > pass I, ger, ind) having seen.
- rañño (m-an/dat/sg) to king.
- kathesuṃ (kath VII, aor act, 3rd/pl) reported.
- mahārāja [**K**] mahā rāja (m-an/voc/sg) great king.
 - mahā [form of mahant in compounds] (adj) great.
 - rāja (m-an/voc/sg) king.
- evarūpā (adj, f/nom/sg) of such beauty.
- kumārikā (f-ā/nom/sg) girl.
- assamabhiruyha [**sandhi**] assaṃ abhiruyha.
 - assaṃ (m-a/acc/sg) horse.
 - abhiruyha (abhi+ruh I*, ger, ind) having mounted.
- āgantvā (ā+gam I, ger, ind) having come.
- nibandhaṃ (adv) frequently.
- vanditvā (vand I, ger, ind) having paid homage.
- gacchatī (gam I, pres act, 3rd/sg) goes.
- devassānurūpā [**T-dat**] devassa anurūpā (f-ā/nom/sg) one suitable to king.
 - devassa (m-a/dat/sg) to king.
 - anurūpā (adj, f/nom/sg) suitable, adequate, seeming, fit, worthy.
- aggamahesī [**K**] aggā mahesī (f-ī/nom/sg) queen consort.
 - agga (adj, stem) chief.
 - mahesī (f-ī/nom/sg) queen.
- bhavituṃ (bhū I, inf, ind) to be.
- rājā (m-an/nom/sg) king.
- taṃ (rel pron, n/acc) that.
- sutvā ((s)su V, ger, ind) having heard.
- tenahi [**sandhi**] tena hi.
 - tena (rel pron, n/acc) with that.
 - hi (ind) indeed.
- bhaṇe [a term of address used by superiors to subordinates].
- gaṇhatha ((g)gah V, imperative, 2nd/pl) seize.
- naṃ (rel pron, f/acc) that.
- kumāriṃ (f-ī/acc/sg) girl.
- mama (pers pron, 1st/sg) my.
- aggamahesiṃ [**K**] aggā mahesiṃ (f-ī/acc/sg) queen consort.
 - agga (adj, stem) chief.
 - mahesiṃ (f-ī/acc/sg) queen.
- karomi (kar VI, imperative, 1st/sg) let me make.
- purise (m-a/acc/pl) men.
- payojesi (pa+yuj VII, past act, 3rd/sg) employed.
- tena (rel pron, n/acc) with that.
- payuttā (pa+yuj VII, past participle, 3rd/pl) employed.

- purisā (m-a/nom/pl) men.
- bodhipūjaṃ [**T-gen**] bodhiyā pūjaṃ (f-ā/acc/sg) veneration of the Bodhi.
 - bodhi (f-i/stem) Bodhi.
 - pūjaṃ (f-ā/acc/sg) veneration, offering.
- katvā (kar VI, ger, ind) having done.
- āgacchantiṃ (pres part, f/acc/sg) coming.
- gaṇhāma ((g)gah V, imperative, 1st/pl) let us seize.
- tattha (adv) there.
- nilīnā (ni+liyati I, past participle, m/nom/pl) hidden.
- gahaṇasajjā [**K**] gahaṇassa sajjā (adj, m/nom/pl) ready for seizing.
 - gahaṇa (adj, stem) seizing.
 - sajjā (adj, m/nom/pl) ready.
- atṭhaṃsu ((t)thā I, aor act, 3rd/pl) stood.
- tadā (adv) then.
- sā (rel pron, f/nom/sg) that.
- kumārikā (f-ā/nom/sg) girl.
- assamabhiruyha [**sandhi**] assaṃ abhiruyha.
 - assaṃ (m-a/acc/sg) horse.
 - abhiruyha (abhi+ruh I*, ger, ind) having mounted.
- mahābodhimaṇḍaṃ [**T-gen**] mahābodhiyā maṇḍaṃ (m-a/acc/sg) best part of the great Bodhi tree.
 - mahā (adj) great.
 - bodhi (f-i/stem) Bodhi.
 - maṇḍaṃ (m-a/acc/sg) best part.
- gantvā (gam I, ger, ind) having gone.
- vītarāgehi [**K**] vītehi rāgehi (m-a/ins/pl) with the passionless ones.
 - vīta (adj, stem) free from.
 - rāgehi (m-a/ins/pl) with passion.
- saddhiṃ (ind) with.
- pupphapūjaṃ [**T-gen**] pupphānaṃ pūjaṃ (f-ā/acc/sg) offering of flowers.
 - puppha (n/stem) flower.
 - pūjaṃ (f-ā/acc/sg) veneration, offering.
- katvā (kar VI, ger, ind) having done.
- vanditvā (vand I, ger, ind) having paid homage.
- nivatti (ni+vatt I, aor act, 3rd/sg) turned back.
- atha (ind) and then, now.
- tesu (rel pron, m/loc) among them.
- eko (num adj, m/nom/sg) one.
- dhammarakkhitatthero (m-a/nom/sg) Elder Dhammarakkhita.
 - therā (m-a/nom/sg) elder.
- nāma (ind) by name.
- tassā (rel pron, f/dat/sg) to her.
- evamāha [**sandhi**] evaṃ āha.
 - evaṃ (adv) thus.
 - āha (substitute for brū I*, perfect, 3rd/sg) spoke.
- bhagini (f-ī/voc/sg) sister.
- tvaṃ (pers pron, 2nd/sg) you.

- antarāmagge (m-a/loc/sg) on the way.
 - antarā (adv) midway, in between.
 - magge (m-a/loc/sg) on the road.
- corā (m-a/nom/pl) thieves.
- gaṇhitukāmā = gaṇhituṃ kāmā (adj, m/nom/pl) wishing to seize.
 - gaṇhituṃ ((g)gah V, inf, ind) to seize.
- ṭhitā ((ṭ)ṭhā I, past participle, m/nom/pl) stood.
- asukaṭṭhānaṃ [K] asuka ṭhānaṃ (n-a/acc/sg) such a place.
 - asuka = asuka (adj/stem) such a one.
 - ṭhānaṃ (n-a/acc/sg) place.
- patvā (pa+āp V, ger, ind) having reached, arrived at.
- appamattā (adj, f/nom/sg) careful.
- sīghaṃ (adv) quickly.
- gaccha (gam I, imperative, 2nd/sg) go.
- sā (rel pron, f/nom/sg) she.
- pi (enc, ind) now [continuing the story].
- gacchantī (pres part, f/nom/sg) going.
- taṃ (rel pron, n/acc) that.
- ṭhānaṃ (n-a/acc/sg) place.
- patvā (pa+āp V, ger, ind) having reached, arrived at.
- corehi (m-a/ins/pl) by thieves.
- anubandhitā (anu+bandh I, past participle, f/nom/sg) pursued.
- assassa (m-a/dat/sg) to horse.
- paṇhiyā (f-i/ins/sg) with the heel.
- saññaṃ (f-ā/acc/sg) gesture.
- datvā (dā I, ger, ind) having given.
- pakkāmi (pa+(k)kam I, aor act, 3rd/sg) went on/away.
- corā (m-a/nom/pl) thieves.
- pacchato pacchato (adv) close behind.
- pacchato (adv) behind.
- anubandhiṃsu (anu+bandh I, pres act, 3rd/pl) pursued.
- asso (m-a/nom/sg) horse.
- vegaṃ (m-a/acc/sg) speed.
- janetvā (jan VII, ger, ind) having caused to produce.
- ākāsamullaṅghi [sandhi] ākāsaṃ ullaṅghi.
 - ākāsaṃ (m-a/acc/sg) sky.
 - ullaṅghi (ud+langh I, aor act, 3rd/sg) rose.
- kumārikā (f-ā/nom/sg) girl.
- vegaṃ (m-a/acc/sg) speed.
- sandhāretuṃ (saṃ+dhar VII, inf, ind) to bear.
- asakkontī (a+sak(k) VI, present participle, f/nom/sg) being unable to.
- assassa (m-a/gen/sg) of horse.
- piṭṭhito (f-i/abl/sg) from the back.
- parigalitvā (pari+gal I, ger, ind) having glided off.
- patantī (pat I, present participle, f/nom/sg) falling.
- mayā (pers pron, 1st/sg) by me.
- katūpakāraṃ [K] kataṃ upakāraṃ [sandhi] kata upakāraṃ (m-a/acc/sg) given favour.

- kata (kar VI, past participle, stem) done.
- upakāraṃ (m-a/acc/sg) service, help, benefit, obligation, favour.
- sara (sar I, imperative, 2nd/sg) remember.
- puttā (m-a/voc/sg) son.
- āha (substitute for brū I*, past perfect, 3rd/sg) said.
- so (rel pron, m/nom/sg) it.
- patantiṃ (pat I, present participle, f/acc/sg) falling.
- disvā ((d)dis > pass I, ger, ind) having seen.
- vegenā (m-a/ins/sg) with speed. (adv) quickly.
- gantvā (gam I, ger, ind) having gone.
- piṭṭhiyaṃ (f-i/loc/sg) on the back.
- nisidāpetvā (ni+sīd VII, ger, ind) having got seated.
- ākāśato (m-a/abl/sg) from sky.
- netvā (nī I, ger, ind) having carried away.
- sakaṭṭhāne [T-gen] sakassa ṭhāne (n-a/loc/sg) in own position.
saka (adj, stem) one's own.
ṭhāne (n-a/loc/sg) in place, position.
- eva (adv) just.
- patitṭhāpesi (pati+(ṭ)ṭhā VII, caus aor act, 3rd/sg) established.
- tasmā (ind) therefore.

Trilinear:

Tato-ppabhūti sā kumārikā buddhasāsane atīva pasannā niccameva assamabhiruyha
āgantvā ariyehi saddhiṃ mahābodhiṃ suvaṇṇamālāhi pūjetvā gacchati,
from that time / that / girl / in teaching of the Buddha / very much / pleased /
always-so / having mounted the horse / having come / with the nobles / with / great
Bodhi / with beautiful garlands / having venerated / goes
From that time, that girl, very much pleased in the teaching of the Buddha, always
so mounts the horse, comes with the nobles, venerates the great Bodhi with
beautiful garlands, and goes.

atha pāṭaliputtanagaropavane vanacarā tassā abhiñhaṃ gacchantiyā ca āgacchantiyā
ca rūpasampattiṃ disvā rañño kathesum.
and then / in the wood near the city of Pāṭaliputta / foresters / her / repeatedly / of
going and / of coming and / beauty / having seen / to king / reported
And then, foresters, having seen (her) beauty of her going and coming repeatedly in
the wood near the city of Pāṭaliputta, reported to the king.

Mahārāja evarūpā kumārikā assamabhiruyha āgantvā nibandhaṃ vanditvā gacchati.
great king / of such beauty / girl / having mounted the horse / having come /
frequently / having paid homage / goes
"Great king, a girl of such beauty mounts the horse, comes and pays homage
frequently, and goes.

Devassā nurūpā aggamaheśī bhavituntī,
one suitable to king / queen consort / to be
(She is) the one suitable to be the queen consort for the king."

rājā taṃ sutvā tenahi bhaṇe gaṇhatha naṃ kumāriṃ,
king / that / having heard / with that-indeed / people / seize / that / girl
Having heard that, the king hired the men, "With that, people, seize that girl.

mama aggamahesiṃ karomīti purise payojesi,
my / queen consort / let ... make / men / employed
Let me make (her) my queen consort."

tena payuttā purisā bodhipūjaṃ katvā āgacchantiṃ gaṇhāmāti tattha nilīnā
gahaṇasajjā aṭṭhaṃsu,
with that / employed / men / veneration of the Bodhi tree / having done / coming /
let ... seize / there / hidden / ready for seizing / stood
With that, the enlisted men stood there, hidden and ready to seize (Buddheni), "Let's
seize (her) coming, having done the veneration of the Bodhi tree."

tadā sā kumārikā assamabhiruyha mahābodhimaṇḍaṃ gantvā vītarāgehi saddhiṃ
pupphapūjaṃ katvā vanditvā nivatti,
then / that / girl / horse-having mounted / [to] best part of the great Bodhi tree /
having gone / with the passionless ones / with / offering of flowers / having done /
having paid homage / turned back
Then, that girl mounted the horse, went to the best part of the great Bodhi tree,
made offering of flowers with the saints, paid homage, and turned back.

atha tesu eko dhammarakkhitatthero nāma tassā evamāha,
now / among them / one / Elder Dhammarakkhita / by name / to her / thus / spoke
Now, among them (is) one, Elder Dhammarakkhita by name, (who) spoke to her
thus:

bhagini tvam antarāmagge corā gaṇhitukāmā t̥hitā,
sister / you / on the way / thieves / wishing to seize / stood
"Sister, thieves stood wishing to seize you on the way.

asukatṭhānaṃ patvā appamattā sīghaṃ gacchāti,
such a place / having reached / careful / quickly / go
Having reached such a place, be careful and go quickly."

sā pi gacchantī taṃ t̥hānaṃ patvā corehi anubandhitā assassa paṇhiyā saññaṃ datvā
pakkāmi,
she / now / going / that / place / having reached / by thieves / pursued / to horse /
with the heel / gesture / having given / went on
Now, going, she reached that place, being pursued by the thieves, gave gesture to
the horse with the heel, and went on.

corā pacchato pacchato anubandhiṃsu.
thieves / close behind / pursued
The thieves pursued closely behind.

Asso vegam janetvā ākāsamullaṅghi,
horse / speed / having caused to produce / [to] sky / rose
The horse picked up speed and rose to the sky.

kumārikā vegam sandhāretuṃ asakkontī assassa piṭṭhito parigalitvā patantī mayā
katūpakāraṃ sara puttāti āha,
girl / speed / to bear / being unable to / of horse / from the back / having glided
off / falling / by me / given favour / remember / son / said
Being unable to bear the speed, the girl, gliding off from the back of the horse and
falling, said, "Son, remember the favour given by me."

so patantiṃ disvā vegenā gantvā piṭṭhiyaṃ nisīdāpetvā ākāśato netvā sakaṭṭhāne
yeva patiṭṭhāpesi.
it / falling / having seen / quickly / having gone / on the back / having got seated /
from sky / having carried away / in own position / just / established
It saw (the girl) falling, went quickly, got (her) seated on (its) back, carried (her)
away from the sky, and stabilised in its position.

tasmā.
therefore
Therefore:

English:

From that time, Buddheni, who is very much pleased with the Buddha's teaching, always ride the horse, and come and goes with the nobles to venerate the great Bodhi tree with beautiful garlands. Now, the foresters saw her coming and leaving repeatedly in the wood near the city of Pātaliputta, and reported to the king about her beauty.

"Great king, a girl of such beauty, comes and goes frequently, riding a horse and paying homage. She is the one suitable to be the queen consort for the king."

After hearing that, the king hired the men, "On that account, people, seize that girl. Let me make (her) my queen consort." With that, the enlisted men stood there, hidden and ready to capture Buddheni, "Let's seize her coming, after the veneration of the Bodhi tree."

Then, that girl mounted the horse, went to the best part of the great Bodhi tree, made offering of flowers with the saints, paid homage, and turned back. Now, among them is one Elder Dhammarakkhita, who spoke to her thus: "Sister, thieves stood wishing to capture you on the way. After reaching such and such a place, be careful and go quickly."

Now, on the way, she reached that place, was pursued by the thieves, made gesture to the horse with the heel, and moved on. The thieves pursued closely behind. The horse picked up speed and rose to the sky. Being unable to bear the speed, the girl,

gliding off from the back of the horse and falling, said, "Son, remember the favour given by me."

The horse saw the girl falling, went to her quickly, got her seated on its back, carried her away from the sky, and stabilised in its position.

Pāḷi:

Tiracchānagatā pevaṃ, sarantā upakāraṃ;
na jahantīti mantvāna, kataññū hontu pāṇinoti.

Detailed grammatical analysis:

- tiracchānagatā (m-a/nom/pl) animals, beasts.
- pevaṃ [sandhi] pi evaṃ.
 - pi (ind) also.
 - evaṃ (adv) thus.
- sarantā (sar I, present participle, m/nom/pl) remembering.
- upakāraṃ (adj, m-a/acc/sg) helping.
- na (ind neg) not.
- jahanti (hā I, pres act, 3rd/pl) abandon, forsake.
- mantvāna (mant VII, gerund, ind) having considered, thought.
- kataññū (adj, m/nom/pl) grateful.
- hontu (hū I, imperative, 3rd/pl) verb to be.
- pāṇino (m-i/nom/pl) living beings.

Trilinear:

Tiracchānagatā pevaṃ, sarantā upakāraṃ;
animals / also-thus / remembering / the one helping
Thus, animals too, remembering (their) benefactor,

na jahantīti mantvāna, kataññū hontu pāṇinoti.
not / abandon / having thought / grateful / are / living beings
thinking "(they) do not abandon (us)", living beings are grateful.

Pāḷi:

Tato sā kumārikā sattā sīkoṭṭidhanaṃ buddhasāsane yeva vāpitvā yāvajīvaṃ sīlaṃ
rakkhitvā uposathakammaṃ katvā tato cutā sutta ppabuddho viya devaloke
nibbattīti.

Detailed grammatical analysis:

- tato (ind) from that, hereafter.
- sā (rel pron, f/nom/sg) that.

- kumārikā (f-ā/nom/sg) girl.
- sattāsītikoṭṭidhanaṃ [K] sattāsītikoṭṭi'eva dhanaṃ (n-a/acc/sg) wealth of eighty-seven crore.
 - sattāsītikoṭṭi [K] sattāsīti koṭṭi (num adj, stem) eighty-seven crore.
 - satta (num adj, stem) seven.
 - asīti (num adj, stem) eighty.
 - koṭṭi (num adj, stem) crore.
 - dhanaṃ (n-a/acc/sg) wealth.
- buddhasāsane [T-gen] Buddhassa sāsane (n/loc/sg) in the order of the Buddha.
 - buddha (m/stem) Buddha.
 - sāsane (n/loc/sg) in the order.
- eva (adv) just.
- vāpitaṃ (vap I, ger, ind) having shaved.
- yāvajīvaṃ (adv) till life lasts.
- sīlaṃ (n-a/acc/sg) precepts.
- rakkhitaṃ (rakkh I, ger, ind) having observed.
- uposathakammaṃ [T-gen] uposathassa kammaṃ (m-a/acc/sg) observance of Uposatha.
 - uposatha (m-a/stem) Uposatha day.
 - kammaṃ (n-a/acc/sg) deed, action.
- kataṃ (kar VI, ger, ind) having done.
- tato (ind) from that, hereafter.
- cutā (cu I, past participle, f/nom/sg) passed away.
- suttaṃ [T-abl] suttaṃ pabuddho (past participle, m/nom/sg) awaken from sleep.
 - sutta (svap I, past participle, stem) asleep.
 - pabuddho (pa+budh III, past participle, m/nom/sg) awaken.
- viya (ind) like, as if.
- devāloke [T-gen] devānaṃ loke (m-a/loc/sg) in the heavenly world.
 - deva (m-a/stem) god, divine being.
 - loke (m-a/loc/sg) in the world.
- nibbatti (ni+vatt I, aor act, 3rd/sg) was born.

Trilinear:

Tato sā kumārikā sattāsītikoṭṭidhanaṃ buddhasāsane yeva vāpitaṃ yāvajīvaṃ sīlaṃ rakkhitaṃ uposathakammaṃ kataṃ tato cutā suttaṃ pabuddho viya devāloke nibbattīti.
 from that / that / girl / wealth of eighty-seven crore / in the order of the Buddha /
 just / having shaved / till life lasts / precepts / having observed / observance of
 Uposatha / having done / hereafter / passed away / awaken from sleep / as if / in
 the heavenly world / was born

From that (point), that girl, with a wealth of eighty-seven crore, simply shaved in the order of the Buddha, observed the precepts till life lasts, made observance of the Uposatha, passed away hereafter, and was born in the heavenly world as if awaken from sleep.

Pāḷi:

Atitaruṇavayā bho mātugāmāpi evaṃ,
vividhakusalakammaṃ katvā saggamṃ vajanti;
kusalaphalamahantaṃ maññamānā bhavantā,
bhavatha katha mupekkhā dānamānādikamme.

Detailed grammatical analysis:

- atitaruṇavayā [**K**] ati taruṇā vayā (adj, m-a/nom/pl) beyond young age.
 - ati (ind) beyond.
 - taruṇa (adj, stem) young.
 - vayā (n-a/nom/pl) ages.
- bho (ind) [term of address] sir, friend.
- mātugāmāpi [**sandhi**] mātugāmā pi.
 - mātugāmā (m-a/nom/pl) women.
 - pi (ind) also.
- evaṃ (adv) thus.
- vividhakusalakammaṃ [**K**] vividhamṃ kusalamṃ kammaṃ (m-a/acc/sg) deeds full of merits.
 - vividha (adj, stem) full of.
 - kusala (adj, stem) good, meritorious.
 - kammaṃ (n-a/acc/sg) deed, action.
- katvā (kar VI, ger, ind) having done.
- saggamṃ (m-a/acc/sg) heaven.
- vajanti ((v)vaj I, pres act, 3rd/pl) get to.
- kusalaphalamahantaṃ [**metrical**] mahantaṃ kusalaphalamṃ.
 - kusala (adj, stem) good, meritorious.
 - phala (n-a/stem) fruit.
 - mahantaṃ (adj, n/acc/sg) great.
- maññamānā (man+ya III, present participle, m/nom/pl) considering.
- bhavantā (bhū I, present participle, m/nom/pl) becoming.
- bhavatha (bhū I, imperative, 2nd/pl) may you become.
- kathamupekkhā [sandhi] kathamṃ upekkhā
 - kathamṃ (f-ā/acc/sg) advice.
 - upekkhā (f-ā/nom/sg) equanimity.
- dānamānādikamme (n-a/acc/sg) deeds of charity, honour and so on.
 - dāna (n-a/stem) charity, alms, offering.
 - māna (n-a/stem) honour.
 - adi (n-i/stem) and so on.
 - kamme (n-a/acc/sg) deeds, actions.

Trilinear:

Atitaruṇavayā bho mātugāmāpi evaṃ,
beyond young age / friend / women-also / thus
Thus, friend, mature women, too,

vividhakusalakammaṃ katvā saggaṃ vajanti;
deeds full of merits / having done / heaven / get to
having done deeds full of merits, get to heaven;

kusalaphalamahantaṃ maññaṃānā bhavantā,
great meritorious fruit / considering / becoming
considering the great meritorious fruit and becoming,

bhavatha kathamupekkhā dānamānādikamme.
may you become / advice-equanimity / deeds of charity, honour and so on
may you become. Advice: equanimity, deeds of charity, honour and so on.

Abbreviations:

1st first person
2nd second person
3rd third person

I first conjugation
I* first conjugation, but root vowels not strengthened (Warder's pg 16)
III third conjugation
V fifth conjugation
VI sixth conjugation
VII seventh conjugation

D Dvanda compound
K Kammadhāraya compound
T Tappurisa compound

abl ablative case
acc accusative case
act active voice
adj adjective
adv adverb
aor aorist tense
conj conjunction
dat dative case
dem demonstrative
enc enclitic
f, f-ar feminine noun
gen genitive case
ger gerund
indec indeclinable
inf infinitive
ins instrumental case
interr interrogative

loc locative case
m, m-a, m-an, m-ar, m-i masculine
noun
n, n-a neuter noun
neg negative
nom nominative case
num numeral
pers personal
pl plural
pp past participle
ppot potential participle
ppr present participle
pres present tense
pron pronoun
rel relative
sg singular
voc vocative case

Passage 2: Pāṇiyadinnassa Vatthu (Story of the Giver of Water)

Source: Rasavāhinī, Nandiyarāja Vagga

Jambudīpe aññatarasmim janapade kir'eko manusso ratthato rattham janapadato janapadam vicaranto anukkamena candabhāgānadītiraṃ patvā nāvaṃ abhiruhitvā paratiraṃ gacchati.

in ancient India / in a certain / in country / it is said-one / man / from place / [to] place / from country / [to] country / wandering / in due course / river bank of Candabhāgā / having reached / ship / having boarded / [to] the other shore / goes

It is said: In a certain country in ancient India, one man, who is wandering from place to place, from country to country, reaches the river bank of Candabhāga in due course, boards (a) ship and sails to the opposite shore.

Athāparā gabbhinitthī tāya eva'nāvāya gacchati,
now-another / pregnant woman / by that / just-by ship / goes
Now, another pregnant woman travels in just that ship.

atha nāvā gaṅgāmajjhappattakāle tassā kammajavātā calimṣu.

and then / ship / at the time reaching middle of the river / her / pains of childbirth / began to stir

And then, at the time the ship reaches the middle of the river, her pains of childbirth began to stir.

Tato sā vijāyitumasakkontī kilantā pāṇiyaṃ me detha, pipāsītāmhiti manusse yāci.
afterwards / she / to give birth-unable / tired / water / to me / give / thirsty-I am / people / begged

After a while, unable to give birth and tired, she begged the people, "Give water to me. I am thirsty."

Te tassā vacanaṃ asuṇantā viya pāṇiyaṃ nādaṃsu,
they / her / word / not hearing / like / water / did not give
They, as though not hearing her plea, did not give (her) water.

atha so jānapadiko tassā karuṇāyanto toyam gahetvā mukhe āsiñci,
now / that / rural person / of her / pitying / water / having taken / in mouth / sprinkled

Now, that peasant man, pitying her, took water and sprinkled in (her) mouth.

tasmim khaṇe sā laddhassāsā sukhena dāraṃ vijāyi,
at that / at moment / she / having obtained-comfort / happily / [to] boy / gave birth
At that moment, having obtained comfort, she gave birth happily to (a) boy.

atha te tīraṃ patvā katipayadivasena attano attano t̥hānaṃ pāpuṇiṃsu.
now / they / bank / having reached / few-(in) day / own / own / place / arrived at
Then, they reached the (river) bank and arrived at their own place in a few days' time.

Athāparabhāge so jānapadiko aññatarakiccaṃ paṭicca tassā itthiyā vasananagaraṃ patvā tattha tattha āhiṇḍanto nivāsanaṭṭhānaṃ alabhitvā nagaradvāre sālāṃ gantvā tattha nipajji.

now-at a future date / that / rural person / certain-service / on account of / that / woman's / dwelling-city / having reached / here and there / wandering / of abode-place / having not obtained / of city-at gates / to hall / having gone / there / lay down

Later on, on the account of the help, that peasant man, reaching that woman's dwelling-city and wandering about, did not acquire a resting place, went to the hall at the gates of the city, and lay down there.

Tasmiṃyeva divase corā nagaraṃ pavisitvā rājagehe sandhiṃ chinditvā dhanasāraṃ gahetvā gacchantā rājapurisehi anubaddhā gantvā tāyeva sālāya chaḍḍetvā palāyiṃsu.

on that-just / on day / thieves / city / having entered / in king's house / break / having cut / best treasures / having seized / going / by royal guards / followed / having gone / from that-just / from hall / having abandoned / ran away

On just that day, burglars entering the city, breaking into the royal residence, stealing the best treasures, escaping, and were followed by the royal guards; went and abandoned just that hall and ran away.

Atha rājapurisā āgantvā core apassantā taṃ jānapadikaṃ disvā ayaṃ coroti gahetvā pacchābāhaṃ gālhaṃ bandhitvā puna divase rañño dassesuṃ.

now / royal guards / having come / thieves / not seeing / that / rural person / having seen / this / thief / having seized / hands on the back / tightly / having bound / again / in day / to king / showed

Now, the royal guards, coming and not seeing the burglars but saw that peasant man, (thought) "This (is) the thief.", captured and tied (him) tightly with hands on the back, and showed to the king [again] in the day.

Rañña kasmā bhaṇe corakamma makāsīti pucchito,
from king / why / I say / thief-work / do not do / asked
Asked the king, "Why? I say, do not steal!"

nāhaṃ deva coro, āgantukomhīti vutte rājā core pariyesitvā alabhanto ayameva coro, imaṃ mārethāti āṇāpesi.

not-I / king / thief / visitor-I am / on being said / king / on thief / having searched / not obtaining / this-so / thief / him / execute / ordered

On "Your majesty, I am not a thief, I am a visitor." being said, the king, searching the thief and not recovering (the treasures), ordered, "This (is) the thief so. Execute him."

Rājapurisehi taṃ gālhaṃ bandhitvā āghātanaṃ nette* sā itthī taṃ tathā nīyamānaṃ
disvā sañjānitvā kampamānahadayaṃ muhuttēna rañño santikaṃ gantvā vanditvā
deva eso na cora āgantuko muñcathetaṃ devāti āha.

by royal guards / him / tightly / having bound / [to] place of execution / led / that /
woman / him / there / being led / having seen / having recognised / trembling-from
heart / in a moment / of king / in the presence of / having gone / having saluted /
king / this / not / thief / foreigner / let..release-him / king / said

As (he) was bound tightly by the royal guards and led to the place of execution, that
woman saw him being led there, recognised him; trembling from the heart, (she)
went before the king immediately, saluted (him) and said, "Your majesty, this (is)
not the thief, (he is) a foreigner. May the king release him."

Rājā tassā kathaṃ asaddahanto yajjetaṃ** mocetumicchasi, tassagghanaṃ
dhaṇaṃ datvā muñcāpehīti.

king / her / talk / not believing / if-him / to release-wish / of him-having the value
of / treasures / having given / let...cause to be free

The king, not believing her words (said), "If (you) wish to release him, may (you)
give treasures having the value of him, and cause (him) to be free."

Sā sāmi mama gehe dhaṇaṃ natthi.

she / my lord / my / in house / treasure / there is no

She, "My lord, there is no treasure in my house.

Apica mama sattaputtehi saddhiṃ maṃ dāsiṃ karohi,
further / my / sons / with / me / maid servant / let..make
But, make me a servant, with my sons.

etaṃ muñca devāti āha.

him / let..release / king / said

May your majesty release him." said.

* Active: neti, to lead, guide. Passive: nīyati. Past participle: netta. Locative absolute:
nette. See Exercise 14A-2/12 and 14B-10 for more examples.

** yajjetaṃ = yadi etaṃ.

Passage 3: Duggatassa Dānaṃ (A Pauper's Charity)

Source: Rasavāhinī, Yakkhavañcita Vagga

Ahoṣiṃ duggato pubbe, bārāṇasīpuruttame;
I was / poor man / in previous life / in greatest city of Benares
I was a poor man in the greatest city of Benares in the previous life.

dānaṃ denti narā tattha, nimantetvāna bhikkhavo.
charity / (they) give / men / there / having invited / monks
There, men invite monks and give charity.

Jīvanto bhatiyā sohaṃ, dānaṃ dente mahājane;
living / by wages / he-I / charity / giving / in community
I, one living by wages, in the community giving charity,

tuṭṭhahaṭṭhe pamudite, evaṃ cintesaṃ tadā.
pleased and delighted / rejoiced / thus / thought-I / then
pleased, delighted and rejoiced. Then I thought thus,

Sampannavatthālārāṇā, dānaṃ denti ime janā;
possessed of clothes and ornaments / charity / (they) give / these / people
"Possessing clothes and ornaments, these people give charity.

paratthapi pahaṭṭhāva, sampattimanubhonti te.
hereafter-just so / delighted-certainly / success-experience / they
Just so, they experience success hereafter, delighted certainly.

Buddhuppādo ayaṃ dāni, dhammo loke pavattati;
time in which a Buddha is born / this / now / Dhamma / in world / (it) persists
This is now the time in which a Buddha is born, the Dhamma persists in the world.

susīlā dāni vattanti, dakkhiṇeyyā jinorasā.
virtuous / now / (they) proceed / worthy of gifts / Sons of the Buddha
The virtuous ones proceed now. The Sons of the Buddha are worthy of gifts.

Anāvaṭṭhito saṃsāro, apāyā khalu pūritā;
not settled / Samsara / hells / indeed / full
Samsara is not secure. Hells are indeed full.

kalyāṇavimukhā sattā, kāmaṃ gacchanti duggatiṃ.
turning away from good / people / sensual pleasure / (they) go / evil state
Turning away from good, people go to sensual pleasure, to evil state.

Idāni dukkhito hutvā, jīvāmi kasirenaḥam;
now / unhappy / having been / (I) live / with difficulty-I
(I am) unhappy now, with difficulty I live.

daliddo kapaṇo dīno, appabhogo anāḥiyo.
wretched / poor / miserable / having little wealth / destitute
Wretched, poor and miserable; having little wealth, broke.

Idāni bījaṃ ropemi, sukhette sādhusammate;
now / seed / (I) sow / in fertile land / regarded as good
I sow the seed now, in the fertile land considered as good.

appevanāma tenāḥam, parattha sukhito siyā.
I reckon / by this-I / hereafter / happy / should be
By this, I reckon I should be happy hereafter."

Iti cintiya bhikkhitvā, bhatim katvāna nekadhā;
thus / having thought over / having asked for / wages / having made / not in one
way
Thus, having thought over, begged and made wages in many ways,

maṇḍapaṃ tattha kāretvā, nimantetvāna bhikkhavo.
hall / there / having caused to be built / having invited / monks
got the hall built there and invited the monks,

āyāsena adāsāḥam, pāyāsaṃ amatāyaso;
with trouble / gave-I / milk porridge / from beyond death-glory
with difficulty, I gave milk porridge. Glory after death,

tena kammavipākena, devaloke manorame.
with that / with result of action / in heavenly world / in beautiful
with that result of action, in the beautiful heavenly world

Jātomhi dibbakāmeḥi, modamāno anekadhā;
born-I am / with heavenly joys / rejoicing / not in one way
I am born, with heavenly joys; rejoicing in many ways.

dīghāyuko vaṇṇavanto, tejasīca aḥosaḥam.
having a long life / beautiful / in radiance-and / was-I
Having a long life, beautiful and in radiance I was.

Passage 4: Sumanādeviyā Vatthu (Story of Sumanādevi)

Source: Dhammapada-Aṭṭhakathā, Yamaka Vagga

Sāvattiyañhi devasikaṃ anāthapiṇḍikassa gehe dve bhikkhūsahassāni bhuñjanti,
tathā visākhāya mahā-upāsikāya.

in Sāvatti-indeed / daily / of Anāthapiṇḍika / in house / two / monk-thousands / eat
/ likewise / for Visākhā / for great lay woman

Indeed, in Sāvatti, in the house of Anāthapiṇḍika, two thousand monks lunch daily,
likewise for the great lay woman Visākhā.

Sāvattiyaṃ yo yo dānaṃ dātukāmo hoti, so so tesam ubhinnaṃ okāsaṃ labhivāva
karoti.

in Sāvatti / whoever / offerings / wishing to give / is / he / of them / of both /
permission / having obtained-so / does

In Sāvatti, whoever is wishing to make offerings, he obtains the permission of both
of them and does (it).

Kim kāraṇa?

what / reason

What is the reason?

"Tumhākaṃ dānaggaṃ anāthapiṇḍiko vā visākhā vā āgatā"ti pucchitvā, "nāgatā"ti
vutte satasahassaṃ vissajjetvā katadānampi "kiṃ dānaṃ nāmetan"ti garahanti.*
your / [to] alms-hall / Anāthapiṇḍika / or / Visākhā / or / come / having asked / not
come / on being said / one hundred thousand / having spent / done-offering-even /
what / offerings / indeed-this / blame

Having asked "Had Anāthapiṇḍika or Visākhā come to your alms-hall?", on "(They)
had not come" being said, (the monks) discredit even an offering that has cost a
hundred thousand and is done, "What offering is this indeed!".

Ubhopi hi te bhikkhusaṅghassa ruciñca anucchavikakiccāni ca ativiya jānanti, tesu
vicārentesu bhikkhū cittarūpaṃ bhuñjanti.

both-on the other hand / indeed / they / of the community of monks / likings-and /
proper services / and / very much / know / in those / in administering / monks /
easily / eat

On the other hand, both (Anāthapiṇḍika and Visākhā) know very well indeed the
likings of the community of monks and the proper procedures, the monks eat easily
in those provisions.

Tasmā sabbe dānaṃ dātukāmā te gahetvāva gacchanti.

therefore / all / offering / wishing to give / them / having seized them-certainly / go

Therefore, all wishing to give offering (will) certainly get hold of them and go.

Iti te attano attano ghare bhikkhū parivisitum na labhanti.
thus / they / their own / in house / monks / to serve / not obtain
Thus, they do not get to serve the monks in their own house.

Tato visākhā, "ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅgham parivissatī"ti
upadhārentī puttassa dhītaram disvā tam attano ṭhāne ṭhapesi.
thereupon / Visākhā / who / I wonder / really / my / in place / having stood / order
of monks / will serve / reflecting / of son / daughter / having seen / her / own's / in
place / placed
Thereupon, reflecting "I wonder who really will stand in my place and serve the
order of monks?", Visākhā saw the daughter of (her) son and placed her in her role.

Sā tassā nivesane bhikkhusaṅgham parivisati.
she / her / in house / community of monks / serves
She waits upon the community of monks in her (i.e. Visākhā's) house.

Anāthapiṇḍikopi mahāsubhaddam nāma jeṭṭhadhītaram ṭhapesi.
Anāthapiṇḍika-on the other hand / Mahāsubhaddā / by name / eldest daughter /
placed
On the other hand, Anāthapiṇḍika places (his) eldest daughter, Mahāsubhaddā by
name.

Sā bhikkhūnam veyyāvaccam karontī dhammam suṇantī sotāpannā hutvā patikulam
agamāsi.
she / to monks / service / doing / doctrine / hearing / stream-winner / having
become / husband's family / went
Rendering service to the monks and listening to the teachings, she became a
Stream-winner and returned to (her) husband's family.

Tato cūlasubhaddam ṭhapesi.
afterwards / Cūlasubhaddā / placed
(Anāthapiṇḍika) placed Cūlasubhaddā afterwards.

Sāpi tatheva karontī sotāpannā hutvā patikulam gatā.
she-also / likewise / doing / stream-winner / having become / husband's family /
gone
Doing likewise, she too has become a Stream-winner and returned to her husband's
family.

Atha sumanadeviṃ nāma kaniṭṭhadhītaram ṭhapesi.
now / Sumanadevi / by name / youngest daughter / placed
Now, (Anāthapiṇḍika) placed (his) youngest daughter, Sumanadevi by name.

Sā pana dhammaṃ sutvā sakadāgāmiphalaṃ patvā kumārikāva hutvā tathārūpena
aphāsukena āturā āhārupacchedaṃ katvā pitaraṃ daṭṭhukāmā hutvā pakkosāpesi.
she / but / doctrine / having heard / fruit of One-returner / having reached / girl-
just / having being / with so great / with discomfort / ill / food-cutting off / having
done / father / wishing to see / having been / sent for

She heard the teachings and reached the fruition of One-returner instead. Being just
a girl, she (was) unwell with so great a discomfort (she) stopped having food, and
wishing to see (her) father, she sent for (him).

So ekasmiṃ dānagge tassā sāsaṇaṃ sutvāva āgantvā, "kiṃ, ammasumane"ti āha.
he / in one / in alms-hall / her / message / having heard-so / having come / what /
dear Sumana / said

He heard her message in one alms-hall, come and said, "What (is it), dear Sumana?"

Sāpi naṃ āha - "kiṃ, tāta kaniṭṭhabhātikā" - ti?
she-also / that / said / what / dear / youngest brother
She too said that, "What (is it), dear little brother?"

"Vippalapasi ammā"ti?
(you) talk confusedly / dear
"You are babbling, dear?"

"Na vippalapāmi, kaniṭṭhabhātikā"ti.
not / (I) talk confusedly / youngest brother
"I am not babbling, little brother."

"Bhāyasi, ammā"ti?
(you are) afraid / dear
"You are afraid, dear?"

"Na bhāyāmi, kaniṭṭhabhātikā"ti.
not / (I am) afraid / youngest brother
"I am not afraid, little brother."

Ettakaṃ vatvāyeva pana sā kālamakāsi.
this much / having spoken-just / however / she / died
However, having spoken just this much, she died.

So sotāpannopi samāno setṭhidhītari uppannasokaṃ adhivāsetuṃ asakkonto dhītu
sarīrakiccaṃ kāretvā rodanto satthusantikaṃ gantvā,
he / Stream-winner-even / same / on merchant-daughter / arisen grief / to bear /
being unable / of daughter / funeral ceremonies / having got done / lamenting /
teacher's presence / having gone
Even he, a Stream-winner, is the same, being unable to bear the arisen grief
regarding a merchant's (i.e. his) daughter, getting the daughter's funeral ceremonies
done and lamenting, went to the presence of the teacher,

"kiṃ, gahapati, dukkhī dummano assumukho rodamāno upagatosī"ti vutte,
what / householder / miserable / sorrowful / with tearful face / crying / undergone-
you / on being said
on "Householder, miserable, sorrowful, with the tearful face and crying, what have
you undergone?" being said,

"dhītā me, bhante, sumanadevī kālakatā"ti āha.
daughter / my / sir / Sumanādevī / dead / said
said, "My daughter, sir, Sumanādevī (is) dead."

"Atha kasmā socasi, nanu sabbesaṃ ekaṃsikaṃ maraṇaṃ"ti?
then / why / grieve / surely / of all / certain / death
"Then, why grieve? Surely, death (is) certain of all."

"Jānāmetaṃ, bhante.
(I) know-this / sir
"This I know, sir.

Evarūpā nāma me hiri-ottappasampannā dhītā, sā maraṇakāle satim
paccupaṭṭhāpetum asakkonti vippalamānā matā, tena me anappakaṃ domanassaṃ
uppajjati"ti.
such / indeed / my / endowed with shame and remorse / daughter / who / at time of
death / memory / to gather up / not able / talking confusedly / has died / by that /
to me / much / grief / is born
Indeed, such (is) my daughter, endowed with shame and remorse, was not able to
gather up (her) memory at the time of death, and was babbling, by that, much grief
is born to me."

"Kiṃ pana tāya kathitaṃ mahāseṭṭhī"ti?
what / but / to you / was related / great merchant
"But, what was said to you, noble merchant?"

"Ahaṃ taṃ, bhante, 'amma, sumane'ti āmantesiṃ.
I / her / sir / dear / Sumana / addressed
"Sir, I addressed her, 'Sumana dear.'

Atha maṃ āha - 'kiṃ, tāta, kaniṭṭhabhātikā'ti?
then / [to] me / said / what / dear / youngest brother
Then, (she) said to me, 'What (is it), little brother dear?'

'Vippalapasi, amma'ti?
(you) talk confusedly / dear
'You are babbling, dear?'

'Na vippalapāmi, kaniṭṭhabhātikā'ti.
not / (I) talk confusedly / youngest brother
'I am not babbling, little brother.'

'Bhāyasi, ammā'ti?
(you are) afraid / dear
'You are afraid, dear?'

'Na bhāyāmi kaniṭṭhabhātikā'ti.
not / (I am) afraid / youngest brother
'I am not afraid, little brother.'

Ettakaṃ vatvā kālamakāsi'ti.
this much / having spoken / died
Having spoken this much, (she) died."

Atha naṃ bhagavā āha - "na te mahāseṭṭhi dhītā vippalapī'ti.
then / that / Bhagava / said / not / of yours / great merchant / daughter / talked
confusedly
Then the Bhagava said that - "Noble merchant, your daughter did not babble."

"Atha kasmā bhante evamāhā'ti?
then / why / sir / thus-said
"Then, master, why said so?"

"Kaniṭṭhattāyeva.
lower attainment-so
"Lower achievement (it is) so.

Dhītā hi te, gahapati, maggaphaleni tayā mahallikā.
daughter / surely / of yours / householder / with path and fruition / from you / old
woman
Householder, with (your attainment of) path and fruition, surely your daughter (is) a
lady senior than you.

Tvañhi sotāpanno, dhītā pana te sakadāgāminī.
you / indeed / stream-winner / daughter / however / of yours / one-returner
You (are) a stream-winner indeed, your daughter (is) however an One-returner.

Sā maggaphalehi tayā mahallikattā taṃ evamāhā'ti.
she / with path and fruition / from you / being old / that / thus-said
Being senior than you in (attainment of) path and fruition, she said that thus."

"Evaṃ, bhante'ti?
thus / master
"(It is) so, master?"

"Evaṃ, gahapatī'ti.
thus / householder
"(It is) so, householder."

"Idāni kuhiṃ nibbattā, bhante"ti?
now / where / is reborn / sir
"Now, where is (she) reborn, sir?"

"Tusitabhavane, gahapatī"ti.
in Tusita world / householder
"In the Tusita world, householder."

"Bhante, mama dhītā idha ñātakānaṃ antare nandamānā vicarivā ito gantvāpi
nandanatthāneyeva nibbattā"ti.
sir / my / daughter / in this world / of kinsmen / in between / rejoicing / having
wandered / from here / having gone-also / in place of joy-so / is reborn
"Sir, rejoicing in the midst of kinsmen in this world, my daughter, having wandered
and gone from here, is so reborn in a place of joy again."

Atha naṃ satthā "āma, gahapati, appamattā nāma gahaṭṭhā vā pabbajitā vā idha
loke ca paraloke ca nandantiyevā"ti vatvā imaṃ gāthamāha -
then / that / teacher / yes / householder / diligent / certainly / householders or /
gone forth or / here / in world and / in another world and / rejoice-so / having
spoken / this / stanza-said
"Yes, householder, the diligent, householders or (those who have) gone forth,
certainly rejoice so in the world here and in another world," having spoken that, the
teacher then said this stanza:

[Dhammapada 18]

Idha nandati pecca nandati, katapuñño ubhayattha nandati;
here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
One rejoices here and after departing, the doer of good rejoices in both places;

puññaṃ me katanti nandati, bhiyyo nandati sugatiṃ gato.
merit / by me / done / rejoices / further / rejoices / to happy state / gone
"Merit is done by me" one rejoices, gone to a happy state one rejoices further.

* This sentence contains a clause. See Rett's explanation here:

<http://groups.yahoo.com/group/Pāli/message/8913>

Selections from the Dhammapada

[Dhammapada 5]

Na hi verena verāni, sammantīdha kudācanaṃ;
not / indeed / by hatred / hatreds / are appeased-here / at any time
Indeed, hatred is not at any time appeased by hatred here;

averena ca sammanti, esa dhammo sanantano.
by non-hatred and / are appeased / this / truth / of old
but is appeased by non-hatred, this is the truth of old.

[Dhammapada 13-14]

Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;
like / house / ill-thatched / rain / penetrates
As a house ill-thatched the rain penetrates;

evaṃ abhāvitāṃ cittaṃ, rāgo samativijjhati.
thus / undeveloped / mind / greed / penetrates
so a mind undeveloped greed penetrates.

Yathā agāraṃ succhannaṃ, vuṭṭhī na samativijjhati;
like / house / well-thatched / rain / not / penetrates
As a house well-thatched the rain penetrates not;

evaṃ subhāvitāṃ cittaṃ, rāgo na samativijjhati.
thus / well-developed / mind / greed / not / penetrates
so a mind well-developed greed penetrates not.

[Dhammapada 15-18]

Idha socati pecca socati, pāpakārī ubhayattha socati;
here / grieves / having departed / grieves / evil-doer / in both places / grieves
(One) grieves here and after departing, the doer of evil grieves in both places;

so socati so vihaññati, disvā kammakiliṭṭhamattano.
he / grieves / he / perishes / having seen / self's defiled acts
he grieves, he perishes, after seeing (his) own defiled acts.

Idha modati pecca modati, katapuñño ubhayattha modati;
here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
(One) rejoices here and after departing, the doer of good rejoices in both places;

so modati so pamodati, disvā kammavisuddhimattano.
he / rejoices / he / is delighted / having seen / self's acts of virtue
he rejoices, he is delighted, after seeing (his) own virtuous acts.

Idha tappati pecca tappati, pāpakārī ubhayattha tappati;
here / is tormented / having departed / is tormented / evil-doer / in both places / is tormented

(One) is tormented here and after departing, the doer of evil is tormented in both places;

"pāpaṃ me katan"ti tappati, bhiyyo tappati duggatiṃ gato.
evil / by me / done / is tormented / further / is tormented / [to] evil state / gone
"Evil is done by me" (one) is tormented, gone to an evil state (one) is tormented further.

Idha nandati pecca nandati, katapuñño ubhayattha nandati;
here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
(One) rejoices here and after departing, the doer of good rejoices in both places;

"puññaṃ me katan"ti nandati, bhiyyo nandati sugatiṃ gato.
merit / by me / done / rejoices / further / rejoices / [to] happy state / gone
"Merit is done by me" (one) rejoices, gone to a happy state (one) rejoices further.

[Dhammapada 21]

Appamādo amatapadaṃ pamādo maccuno padaṃ;
non-negligence / deathlessness's foot / negligence / death's / foot
Heedfulness is the basis of nibbana, heedlessness the basis of samsara;

appamattā na mīyanti, ye pamattā yathā matā.
not negligent / not / die / who / negligent / like / dead
the heedful (ones) die not, those heedless (ones) are as if dead.

[Dhammapada 30]

Appamādena maghavā, devānaṃ seṭṭhataṃ gato;
by non-negligence / Indra / devas' / [to] best state / gone
By heedfulness Indra got to (be) the greatest of the devas;

appamādaṃ pasaṃsanti, pamādo garahito sadā.
non-negligence / praise / negligence / is censured / always
heedfulness they praise, heedlessness is censured always.

[Dhammapada 41]

Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;
not-for a long time / indeed-this / body / earth / will lie upon
Soon indeed this body, upon the earth it will lie;

chuddho apetaviññāṇo, niratthamva kaliṅgaram.
thrown away / bereft of consciousness / useless-like / charred log
discarded, bereft of consciousness, useless like a used log.

[Dhammapada 49]

Yathāpi bhamaro puppham, vaṇṇagandhamahethayam;
like-just so / bee / flower / without injuring color and smell
Just like a bee to a flower, without spoiling the color and smell,

paleti rasamādāya, evaṃ gāme munī care.
flies away / juice-having taken / thus / in village / wise man / should walk
takes its nectar and flies away, so in a village a wise man should walk.

[Dhammapada 50]

Na paresam vilomāni, na paresam katākatam;
not / others' / wrong doings / not / others' / done-undone
Not others' wrong doings, not others' (acts) done or undone;

attanova avekkheyya, katāni akatāni ca.
self's-only / should reflect / done(s) / not done(s) / and
of oneself only (he) should reflect, the (acts) done and not done.

[Dhammapada 53]

Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;
as-just so / from heap of flowers / should do / garland-strings / many
Just so as from a heap of flowers many strings of garland one should make;

evaṃ jātena maccena, kattabbam kusalam bahum.
thus / by born / by mortal / should be done / good / much
thus, much good should be done by the mortal who is born.

[Dhammapada 69]

Madhuvā maññati bālo, yāva pāpaṃ na paccati;
honey-like / considers / ignorant / as long as / evil / not / is vexed
The ignorant thinks of it as honey, as long as evil is not vexed;

yadā ca paccati pāpaṃ, bālo dukkham nigacchati.
when / and / is vexed / evil / ignorant / suffering / undergoes
and when evil is vexed, the ignorant undergoes suffering.

[Dhammapada 81]

Selo yathā ekaghano vātena na samīrati;
rock / like / one-solid / by wind / not / is moved
(Just) like one solid rock is not moved by the wind;

evaṃ nindāpasamsāsu, na samiñjanti paṇḍitā.
thus / in blames and praises / not / are shaken / wise ones
thus, the wise are not shaken by blame or praise.

[Dhammapada 84]

Na attahetu na parassa hetu, na puttamicche na dhanam na raṭṭham;
not / self's cause / not / other's / cause / not / son-should wish / not / wealth / not / kingdom
Not for the sake of oneself or another, not son nor wealth nor kingdom should one desire,

na iccheyya adhammena samiddhimattano, sa sīlavā paññavā dhammiko siyā.
not / should wish / by injustice / prosperity-self's / he / virtuous / wise / righteous / should be
not by injustice should one wish for own prosperity; virtuous, wise and righteous he shall be.

[Dhammapada 103]

Yo sahaṣṣaṃ sahaṣṣena, saṅgāme mānuse jine;
who / thousand / by thousand / in battle / men / should conquer
Whoever in the battlefield should conquer men a thousand by a thousand;

ekañca jeyyamattānaṃ sa ve saṅgāmajuttamo.
one-and / should conquer-self / he / indeed / victorious in highest battle
winner of the greatest battle indeed, he should conquer just one: himself.

[Dhammapada 129-130]

Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;
all / tremble / of stick / all / are afraid / of death
All tremble at the rod, all are afraid of death;

attānaṃ upamaṃ katvā, na haneyya na ghātaye.
self / example / having done / not / should kill / not / should cause to kill
making oneself an example, one should not kill nor cause to kill.

Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyaṃ;
all / tremble / of stick / to all / life / dear
All tremble at the rod, to all life is dear;

attānaṃ upamaṃ katvā, na haneyya na ghātaye.

self / example / having done / not / should kill / not / should cause to kill
making oneself an example, one should not kill nor cause to kill.

[Dhammapada 169]

Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ care;

Dhamma / should practise / proper / not / that / improper / should practise

One should practise the Dhamma, which is proper, not that which is improper should one practise;

dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

he who acts righteously / happily / lives / in this / in world / in other / and
the Dhammafarrer lives happily, in this world and the next.

[Dhammapada 182-183]

Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitam;

difficult / attainment of human / hard / mortal / life

Earning to be a human is not easy, the mortal life is hard;

kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.

difficult / hearing of the good teachings / rare / arising of the Buddhas

hearing the good teachings is not easy, the arising of the Buddhas is rare.

Sabbapāpassa akaraṇam, kusalassa upasampadā;

of all evil / non-doing / of good / undertaking

The giving up of all evil, the practice of good,

sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ.

purification of one's own mind / this / Buddhas' / teaching

the purification of one's mind; this is the instruction of the Buddhas.

[Dhammapada 190-192]

Yo ca buddhañca dhammañca, saṅghañca saraṇam gato;

who / and / Buddha and / Dhamma and / Sangha and / refuge / gone

And (he) who has gone to refuge, to the Buddha, Dhamma and Sangha;

cattāri ariyasaccāni, sammappaññāya passati.

four / noble truths / thoroughly-with wisdom / sees

sees thoroughly with wisdom the four noble truths.

Dukkhaṃ dukkhasamuppādam, dukkhassa ca atikkamaṃ;

suffering / origin of suffering / of suffering / and / overcoming

Suffering, the origin of suffering, and the overcoming of suffering;

ariyaṃ c'aṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāmināṃ.
noble / and-eightfold / path / going to allaying of suffering
and the noble eightfold path leading to the overcoming of suffering.

Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
this / indeed / refuge / safe / this / highest refuge
This is indeed the refuge safe, this the refuge supreme;

etaṃ saraṇamāgama, sabbadukkhā pamuccati.
this / refuge-having come / from all suffering / is freed
having come to this refuge, (he) is freed from all suffering.

[Dhammapada 228]

Na cāhu na ca bhavissati, na cetaṛahi vijjati;
not / and-was / not / and / will be / not / and-now / exists
(There) was not and will not be, and does not now exist;

ekantaṃ nindito poso, ekantaṃ vā paṣaṃsito.
one-sidedly / blamed / man / one-sidedly / or / praised
a man wholly blamed or wholly praised.

[Dhammapada 258-259]

Na tena paṇḍito hoti, yāvatā bahu bhāṣati;
not / by that / wise man / is / because / much / speaks
One is not yet a wise man because one speaks much;

khemī averī abhaya, "paṇḍito"ti pavuccati.
peaceful / friendly / fearless / "wise man" / is called
he who is peaceful, friendly and fearless is called wise.

Na tāvatā dhammadharo, yāvatā bahu bhāṣati;
not / so long as / one who knows the Dhamma / because / much / speaks
One does not yet know the Dhamma because one speaks much;

yo ca appampi sutvāna, dhammaṃ kāyena passati;
who / and / little-only / having heard / Dhamma / by body / sees
he who hears only a little, and understands the Dhamma through his own efforts;

sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.
he / indeed / one versed in the doctrine / is / who / Dhamma / is not negligent
he who is not heedless of the Dhamma is one truly versed in the doctrine.

[Dhammapada 314]

Akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ;
undone / evil deed / better / later / hurts / evil deed
Better is an evil deed undone, subsequently an evil deed hurts;

katañca sukataṃ seyyo, yaṃ katvā nānutappati.
done-and / good deed / better / which / having done / does not regret
and better done is a good deed, which (one) does and not regret.

[Dhammapada 333]

Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patitṭhitā;
agreeable / till / old age / virtue / agreeable / faith / stood firmly
Pleasant is virtue till old age, pleasant is the faith steadfast;

sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.
agreeable / of wisdom / attainment / of evil / non-doing / agreeable
pleasant is the acquisition of wisdom, the abstention of evil is pleasant.

[Dhammapada 354]

Sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti;
all gifts / gift of truth / surpasses / all tastes / taste of truth / surpasses
The gift of truth surpasses all gifts, the taste of truth surpasses all tastes;

sabbaratiṃ dhammarati jināti, taṇhakkhayaṃ sabbadukkhaṃ jināti.*
all attachments / love of truth / surpasses / one who has destroyed craving / all
sufferings / overcomes
the love of truth surpasses all attachments, he who has overcome craving overcomes
all sufferings.

[Dhammapada 360-361]

Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro;
by eye / restraint / good / good / by ear / restraint
Restraint over the eye is good, restraint over the ear is good;

ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro.
by nose / restraint / good / good / by tongue / restraint
restraint by the nose is good, restraint by the tongue is good.

Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;
with body / restraint / good / good / with words / restraint
Restraint with the body is good, good is restraint with words;

manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;
with mind / restraint / good / good / everywhere / restraint
restraint with thoughts is good, good is restraint everywhere;

sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.
everywhere / restrained / monk / from all suffering / is freed
freed from all suffering is the monk restrained everywhere.

[Dhammapada 364]

Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
finding delight in the Dhamma / devoted to the Dhamma / Dhamma / meditating
Devoted to the Dhamma, finding delight and meditating on the Dhamma;

dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.
Dhamma / bearing in mind / monk / from good teachings / not / falls away
bearing in mind the Dhamma, a monk does not fall away from the good teachings.

[Dhammapada 391]

Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
to whom / with body / with words / with mind / is not / evil deed
To whom there is not an evil deed (done) with the body, words and the mind;

saṃvutaṃ tīhi tṭhānehi, tamahaṃ brūmi brāhmaṇaṃ.
restrained / with three / with places / him-I / call / brahmin
restrained in the three areas, him I call a brahmin.

More on Dhammapada

[Dhammapada 1-2]

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
mind-before-gone / phenomena / mind-chief / mental(s)
Preceded by the mind are (all) phenomena, with the mind in the essence are (all) thoughts;

manasā ce paduṭṭhena, bhāsati vā karoti vā;
with mind / if / with corrupted / speaks or / does or
if with a corrupted mind (one) speaks or acts;

tato naṃ dukkhamanveti, cakkava vahaṭo padaṃ.
afterwards / that / pain-follows / wheel-like / of bearing / foot
pain follows that (person) thereafter, like the wheel the foot of the (one) bearing (loads).

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
mind-before-gone / phenomena / mind-chief / mental(s)
Preceded by the mind are (all) phenomena, with the mind in the essence are (all) thoughts;

manasā ce pasannena, bhāsati vā karoti vā;
with mind / if / with purified / speaks or / does or
if with a purified mind (one) speaks or acts;

tato naṃ sukhamanveti, chāyāva anapāyinī.
afterwards / that / happiness-follows / shadow-like / not going away
happiness follows that (person) thereafter, like the shadow never departing.

* See Ex. 23-A/8.